Gc
974.702
So9lwhi
1753026

M. L.

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

Ga

ALLEN COUNTY PUBLIC LIBRARY
3 1833 01178 7097

WHITAKER'S SOUTHOLD

BEING A
SUBSTANTIAL REPRODUCTION
OF THE
HISTORY OF SOUTHOLD, L. I.
ITS FIRST CENTURY

BY THE
REV. EPHER WHITAKER, D.D.

EDITED WITH ADDITIONS
BY THE
REV. CHARLES E. CRAVEN, D.D.
Author of A History of Mattituck

PRINCETON
PRINCETON UNIVERSITY PRESS
1931

1961 ANNUAL MEETING
OF
THE FABRIC FIBERS

1753026

MAR 23 '73

F
85177
.97

Whitaker, Epher, 1820–1916.

Whitaker's Southold; being a substantial reproduction of the History of Southold, L. I., its first century, by the Rev. Epher Whitaker, D. D.; edited with additions by the Rev. Charles E. Craven, D. D. ... Princeton, Princeton university press, 1931.

viii, 194 p. front. (port.) plates. 22cm.

Maps on lining-papers.

CHILD CARE

1. Southold, N. Y.—Hist. I. Craven, Charles Edmiston, 1880– ed.

32-2758

Library of Congress F129.S74W53

——— Copy 2.

Copyright A 48023 (3) 974.725

1753026

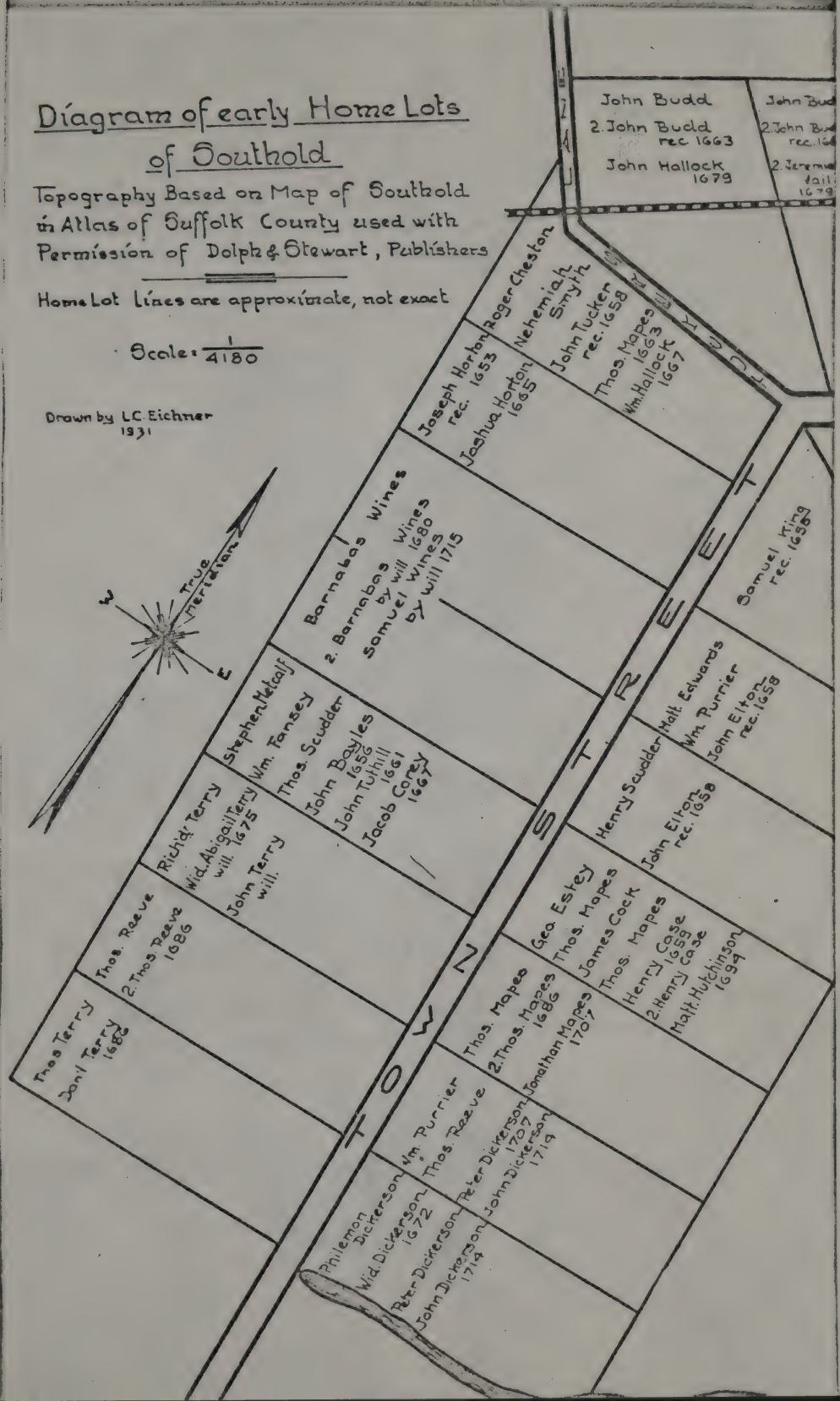
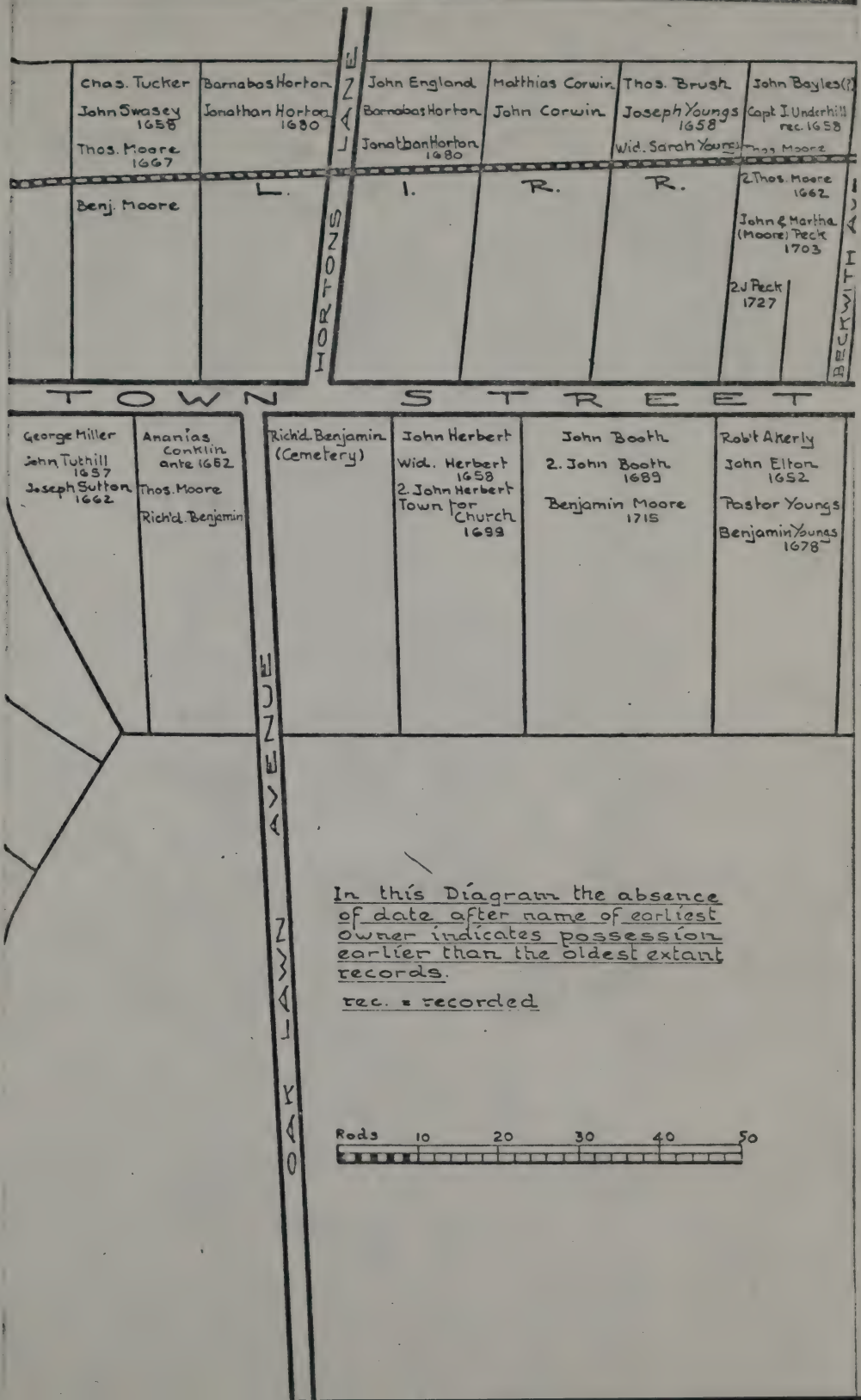


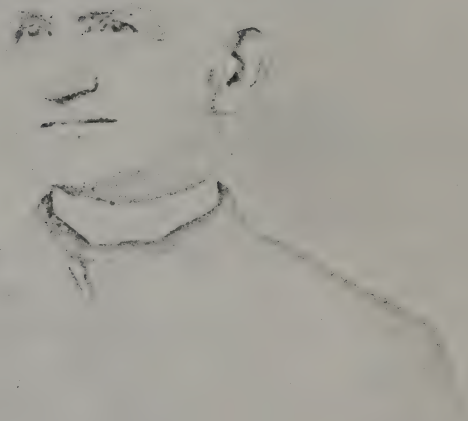
Diagram of early Home Lots of Southold
Topography Based on Map of Southold in Atlas of Suffolk County used with Permission of Dolph & Stewart, Publishers
Home Lot Lines are approximate, not exact
Scale: 1/4180
Drawn by L.C. Eichner 1931
True Meridian
W
E
TOWN STREET
LANE
John Budd
2. John Budd rec. 1663
John Hallock 1679
Roger Cheston
Nehemiah Smyth
John Tucker rec. 1658
Thos. Mapes 1663
Wm. Hallock 1667
Joseph Horton rec. 1653
Joshua Horton 1665
Barnabas Wines
2. Barnabas Wines by will 1680
Samuel Wines by will 1715
Samuel King rec. 1658
Stephen Metcalf
Wm. Fansey
Thos. Scudder
John Bayles 1656
John Tuthill 1661
Jacob Corey 1667
Matt. Edwards
Wm. Purrier
John Elton rec. 1658
Richd. Terry
Wid. Abigail Terry will. 1675
John Terry will.
Henry Scudder
John Elton rec. 1658
Thos. Reeve
2. Thos. Reeve 1686
Gea Estey
Thos. Mapes
James Cock
Thos. Mapes
Henry Case 1659
2. Henry Case
Matt. Hutchinson 1694
Thos Terry
Dan'l Terry 1686
Thos. Mapes
2. Thos. Mapes 1686
Jonathan Mapes 1707
Wm. Purrier
Thos. Reeve
Peter Dickerson 1707
John Dickerson 1714
Philemon Dickerson
Wid. Dickerson 1672
Peter Dickerson
John Dickerson 1714



In this Diagram the absence of date after name of earliest owner indicates possession earlier than the oldest extant records.

rec. = recorded

WHITAKER'S SOUTHOLD



Dr. Epher Whitaker

THE EDITOR'S PREFACE

THE original intention in undertaking this work was to issue in one beautiful volume a collection of the most important writings of the Rev. Dr. Epher Whitaker, including his History of Southold's First Century, *long out of print, and several of his addresses and essays which are scattered and inaccessible. That intention could have been carried out quickly and the book might have been issued several years ago, but the Editor's interest grew as his work progressed and with the growing interest the plan grew.*

Dr. Whitaker's History *was published fifty years ago, when pertinent facts that he knew later were unknown to him. If he had issued a new edition in later years he would have rewritten some of the early pages. The Editor found he must deal with that situation. The* History *was published before the Town Records were printed. Dr. Whitaker was wonderfully familiar with the Town Records, as his* History *shows, but the possession of the records in printed form opens up some lines of research formerly impossible. The Editor, having acquired familiarity with the printed records while preparing his* History of Mattituck, *felt that he might properly add useful material, pertaining particularly to the location of lands of the early settlers.*

This enlarged plan of the book has necessarily involved some rearrangement of Dr. Whitaker's work. The Editor's notes and additions are related to topics, while the History *was divided into periods of the ministry of the several pastors, and any given topic may appear and reappear in several periods. It was necessary, therefore, to adopt a topical division for this issue of the* History. *This has involved a rearrangement, but no mutilation, of Dr. Whitaker's valuable*

work. Passages widely separated in the original History *are sometimes brought into juxtaposition. In some of the new chapters, as for instance in that concerning "Changes of Government," a clear understanding of an important subject is facilitated by the grouping of related paragraphs. Throughout the book, the reader will observe, Dr. Whitaker's words are distinguished by large type. The Editor's notes and additions are all in smaller type, excepting this preface and the Editor's introductory sketch of Dr. Whitaker's life.*

In this edition some sections of Dr. Whitaker's work are omitted that do not bear directly upon the history of Southold and her Founders, such as the extended notice of Pastor Hobart's ancestry and the elaborate description of Pastor Woolsey's family connections. A few other sections are omitted that would merely duplicate sections of Dr. Whitaker's addresses and essays that appear earlier in this volume.

The Editor has not attempted to carry the history forward through Southold's second and third centuries. The essential and vitally important feature of Southold's history lies in the character and achievement of her Puritan Founders. As a tribute of respect to those wise and stalwart Founders, as a memorial of their honored Historian, Doctor Epher Whitaker, and as an expression of affection and good will for old Southold Town, in which twenty-five of the happiest years of his life were spent, this book is offered by

Montclair, N.J. *The Editor.*

CONTENTS

	PAGE
Editor's Preface	v
The Reverend Epher Whitaker, D.D.	1
The Founders of Southold	11
Dr. Whitaker's Introduction to the Printed Town Records	25
Suffolk County's Bicentennial	30
THE HISTORY OF SOUTHOLD	
Chapter I In the Beginning	43
Chapter II Early Settlers and Their Descendants	57
Chapter III The Times of the Founders	77
Chapter IV Early Home Lots	93
Chapter V Changes of Government	105
Chapter VI The Town's Patent and the Commoners	128
Chapter VII Death of Pastor Youngs	139

PAGE

Chapter VIII
Later Pastors 145

Chapter IX
Meeting Houses 154

Chapter X
Changing Population and Industries 167

Chapter XI
Modern Southold 176

Chapter XII
Southold and Southwold 182

THE REVEREND EPHER WHITAKER, D.D.

DR. EPHER WHITAKER was in his day the most distinguished resident of Suffolk County and in his later years was proudly called by his fellow townsmen, "Southold's Grand Old Man." Though a native of New Jersey he began his chosen life-work in Southold and lived there sixty-five years. In his later years none but a few elderly people could recollect the time when he was not there. To most he was as familiar and as much a part of Southold as the natural features of the place. He was their friend and had been the friend of their parents and grandparents. He knew their family history better than they did and he knew the history of the Town. He knew the Founders so well—their character, their personal characteristics, their ideals—that one can almost imagine him as personally acquainted with them. None of the Founders lived as long in Southold as he, and probably none of them surpassed him in love and service for Southold.

He was born in Fairfield, Cumberland County, New Jersey, the son of Reuel and Sarah (Westcott) Whitaker, on the 27th of March, 1820. He grew up on his father's farm and loved nature and outdoor life. At the age of fifteen he went to work in a newspaper office in Bridgeton, the county seat, and learned to be a skilful printer. A half year in Norfolk, Virginia, where he was employed in the office of *The Daily Herald*, broadened his outlook, developed his natural ability as a writer, and brought him into social contact with some of the best people of Norfolk and Portsmouth. He returned to Bridgeton at the age of twenty-one to become

managing editor in the office where he had learned type-setting.

Evidently this was no common youth—taken from a village school at fifteen to go to work, an editor at twenty-one and resolved to enter college at twenty-three. Where did he get his preparation for college? Like Benjamin Franklin he absorbed learning as he set type, he exercised his powers in writing, he broadened his culture through fine friendships, he read and studied constantly. He had uncommon natural gifts, a marvellous memory one of them, and he improved his talents by a habit of steady industry that characterized his whole life. At the age of twenty-three he entered Delaware College and led his class throughout the course, being the valedictorian at graduation. Later on his alma mater honored him with the degree of Doctor of Divinity. From college he went to the Union Theological Seminary in New York City and completed his preparation for the ministry with high honors at the age of thirty-one—a little older than the average graduate and therefore the better equipped because of his maturity. For such a man, if his life should be spared, great achievements were in store.

He found his place of conspicuous usefulness in the village of Southold. There he went from the Seminary, and a few months later brought to the parsonage his newly wedded wife, Maria Force, a woman of high culture and fine intellectual and social gifts, consecrated as he was to Christian service. With such a wife his capacity for high service was doubled. He was ordained pastor of the Southold Church September 10, 1851. A year or two in a country parish would be good for him, his friends thought, and then the larger call would come. Calls did come but he turned a deaf ear to them. His first parish was his only parish. He and his wife loved Southold and they knew well that in Southold was room enough for the diligent exercise of the best gifts. He seems to have had no ambition to gain widespread fame. If

he had it he repressed it and wisely chose to make a deep and lasting impression in a restricted circle of influence. He was not a man who could be hid and his worth and ability were widely recognized but through all his long and laborious life he chose to devote his strength to the intensive cultivation of his own field. Undoubtedly therefore the sum of his influence was greater far than if he had scattered his efforts more broadly. To few men is it given to do so much good in the world and so greatly to perpetuate their influence for good. Successive generations in Southold were better and wiser, richer and more enlightened, because this man turned from all else to give the best that was in him to them. Such a man's record is written in heaven and he needs no earthly memorial but it is a pleasure to remind the people who were familiar with him, and to tell their children how uncommon was the man whom God gave to Southold for so many years.

Dr. Whitaker's industry has been mentioned. In the years of preparation for the ministry it was his custom to work from twelve to fourteen hours daily. When he became a pastor he determined to continue this strenuous course, giving ten hours daily to his special duties as preacher and pastor and three or four hours daily to allied work, such as solid reading, studying and writing. The common temptation of a village pastor, to take his work lightly, he resisted resolutely through all the forty years of his active ministry. The busy hours that he spent in historical research and writing and in the promotion of matters of public interest never encroached upon the full service that he gave to his pulpit and his people. His habit of methodical industry enabled him to write books and articles and frequent letters to the public press as side issues of a busy life, all related to and growing out of his life-work as Southold's pastor. He was like the efficient business manager who turns the by-products of his industry to profitable account.

It was Southold's privilege that the minister who conducted her public worship and who preached to her people, who visited her homes with kindly interest, with advice, comfort and inspiration, the friend of the children, was a man of broad learning, fine culture and wide interests. His wife was like minded. There were children, a boy and three girls. Their home afforded a shining example of Christian family life. From it went forth the son who became one of the most eloquent pulpit orators of America. Into it entered sorrow that developed patience and Christian experience, enriching the gracious ministry of the bereaved parents. All their talents, all their experience, were turned toward Southold's good.

Dr. Whitaker's range of reading was wide. Beyond his strictly professional reading, in which he had studied more philosophical and theological works than most clergymen know the names of, he was familiar with the treasures of English literature and the ancient classics, while some of the happiest examples of his ability in poetic expression are in his felicitous translations from the French and German. Yet the Bible was his principal text-book. In an essay from his first book, *New Fruits from An Old Field,* he wrote, "I have learned the noblest languages, studied the chief sciences, pondered the best books and read thousands of volumes. But all the knowledge I have gained from every source except the Bible is not worth that which this Holy Book has given me."

The book from which this quotation was taken was a by-product of his ministry. It was a collection of sermons and addresses written for his Southold people. His *History of Southold* was also a by-product of his ministry. He was keenly interested in the early settlers of Southold because he knew his people better when he knew their ancestors. He delved in the ancient records with the insight of a born historian and marked the wisdom and sterling character of the

Puritan Founders. Nearly all the inhabitants of Southold were direct descendants of these Founders and he made it his aim in writing the *History* to keep the sturdy virtues of their ancestors before the eyes of his people for their admiration and imitation.

Founded only twenty years after the landing of the Pilgrim Fathers, Southold was really one of the early New England settlements, as much so as New Haven or Hartford, one of those remarkable towns that worked out in this new world the principles of local self-government together with union for mutual support and protection under representative government, thus laying the foundations of our national institutions. The history of such a town was of peculiar significance and interest. Therefore Dr. Whitaker became widely known through his historical work, which began soon after his arrival in Southold and was exhibited in addresses, articles and letters to the press long before his *History* was published. He became one of the five honorary members of the New Haven Colony Historical Society, a councillor of the Long Island Historical Society, from its organization in 1863 to the end of his life, and a corresponding member of the New York Genealogical and Biographical Society. He was a prime mover in the establishment of the Suffolk County Historical Society in 1886. He wrote its constitution and delivered its first annual address. He declined to serve as its president and was elected its first vice-president year after year. To the periodicals of these societies he was a frequent and valued contributor.

Having a broad conception of a pastor's duties Dr. Whitaker gave practical attention to the welfare of his people and was alive to all public interests. He never neglected the town meeting and regularly opened it with prayer for forty years. When the Civil War arose he was the good friend of the young men enlisting for service. The address that he prepared in honor of one of his parishioners, Lieutenant Ed-

ward F. Huntting, who fell in battle, was published under the title, *Ready for Duty,* and thousands of copies of it were distributed among the soldiers of the army.

He was faithful in his duties as a presbyter. In 1856 he was elected stated clerk of the Presbytery of Long Island, and he held that office with eminent efficiency for forty-seven years. The stated clerk not only transcribes the minutes but is also, especially in the smaller presbyteries, the chief guide and adviser of the body in the transaction of business. The fact that no exception to the Long Island Presbytery's records was taken by the higher judicatory during Dr. Whitaker's long term of service is a remarkable tribute to his wisdom. The stated clerk also comes into intimate relations with the elders and churches as friend and counsellor, and thus Dr. Whitaker became known and highly esteemed throughout the eastern end of Long Island. He was just the man, therefore, to propose the celebration of the 200th Anniversary of the organization of Suffolk County. Accordingly he prepared and published a brief sketch of the county's history, stirred up interest and prepared the program which was adopted at a joint meeting of the board of supervisors and a committee representing all the towns of Suffolk. The very interesting celebration was held in 1883 at the county seat and fine addresses were delivered by representative men. Dr. Whitaker's address on that occasion is reproduced in this volume.

Seven years later celebration of Southold's 250th Anniversary was proposed by him and carried through gloriously, culminating in the presentation of the Founders' Monument. It was he also who first suggested the printing of the Town Records, aroused interest in the project by tongue and pen, and devoted a great deal of time to the accomplishment of the task. Much of his valuable Introduction to the Printed Records is reproduced in this book. His *History of Southold's First Century,* published before the Town Records were

printed, has been out of print for many years and, somewhat condensed, forms the basis of this memorial volume.

At the age of seventy-one, having served the church as its pastor for more than forty years, he resigned his pastoral responsibilities and became pastor emeritus. He then retired to the home which he called "The Anchorage" there to rest peacefully until the time came for him to "put out to sea." Happily for those who loved him that last voyage was postponed for twenty-five years. He had reached the great age of ninety-six years and five months, with intellect unclouded, when at last the summons came.

His last quarter century was by no means inactive. The fixed habit of industry was with him to the end. He continued to act as stated clerk of the Presbytery until 1903, relinquishing that office much to the regret of his fellow presbyters because of failing hearing. This seemed to be the only infirmity of age that overtook him. He was still reading and writing, carrying on a large correspondence, preparing articles for the papers and periodicals, keenly interested in all that was going on at home and abroad. He was always an intelligent and conscientious voter and was able and ready to give vigorous expression to his opinions concerning issues and candidates. On the streets of Southold he was a familiar figure and his benignant countenance and kindly greeting cheered all who met him. It was delightful to visit him in his hospitable home. He was always the courteous gentleman. His well stored mind and extraordinary memory, together with a kindly wit and sage wisdom, made his conversation rarely interesting and informing. No one sought his friendly advice in vain. The pastors of the First Church who succeeded him found him a true and generous friend. He set a beautiful example to their congregation for he was always in his pew, a reverent worshipper, though in the later years he could hear neither hymn nor prayer nor sermon.

In July 1915, Southold's 275th Anniversary Celebration was held with an elaborate program including four glorious days. Dr. Whitaker, then in his ninety-sixth year, was greatly interested. Respect was shown him in making him honorary chairman of the Religious and Literary Committee. On the first morning of the celebration, Thursday, he was present at a gathering of the friends and former teachers and students of the Southold Academy. He received a joyful welcome and made a brief address. On Saturday afternoon the splendid pageant was enacted. Mrs. Ella B. Hallock, in her admirable *Story of the 275th Anniversary Celebration* writes: "The closing tableau was an effective piece of work. It represented the 'Future of Southold.' Dr. Epher Whitaker [representing Faith] rose from his seat and took his place on the stage as the central figure and instantly the large audience rose. Who could better express Faith than this man?" "Community Friendship" then joined "Faith." Around them were grouped "Peace," "Plenty," "Hope," "Love," "Happiness" and "Home," represented by charming ladies and children appropriately costumed. At the great union religious service of Sunday afternoon, the last day of the celebration, on the lawn of the First Church, the speakers' platform stood in the shade of a great maple that Dr. Whitaker had planted in his early manhood. It was appropriately given to him to make the address of welcome. Later his face shone with happiness as his own song, "Pilgrims' Planting," was sung and as his own son, the Rev. Dr. William Force Whitaker, delivered the masterly oration of the day. The author could not hear the song but he saw the animation of the great choir, the father could not hear the son but he saw the reflection of his eloquence in the attentive faces of the audience.

Within a year word came of the sudden death of the son who in apparent health and vigor had delivered this magnificent oration. That same day, July 9, the Angel of Death

brought summons for both the father and the son. The son was to go into the King's presence immediately; the father was laid low, to follow soon. And so it turned out, in the goodness of God, that the father never knew that the son had passed on before him.

Dr. Whitaker's last public appearances were when he stood at his study window to review the annual children's parade in June, and again to receive the salute of a parade on the Fourth of July. He had been slightly indisposed for a time and now his recuperative powers for the first time failed; on the 9th of July he sank under the weight of more than ninety-six years, never to rise again. He was weary and before two months were passed he was laid to rest beside his son. In those last weeks he was blessed with the presence and loving ministration of his wife and daughter.

Dr. and Mrs. Whitaker were together for nearly sixty-five years. The dedicatory sonnet of his *Leaves of All Seasons* is a beautiful tribute to her.

TO MY WIFE

As billows heave when tempests move the sea,
So throbbed my heart when first I called thee mine;
Thy presence filled me with a hope divine
And made the heavens a bridal canopy.
The years have flown. That hope has come to be
Far more than holy faith and purest bliss—
The rapture felt when truest lovers kiss—
That hope has grown to life's reality.
Thou art my sun, whose beams refulgently
Illume my day. More beautiful than stars
That deck the sky when night her gate unbars
Thine eyes direct my path. There dwell in thee
The virtues, graces, joys, all full and free,
Than earth more wide and deeper than the sea.

Mrs. Whitaker, although in delicate health for years, was the bright light of her home through all the years. She set

sail from "The Anchorage" two years, two months and one day after her husband, with the same trusty Pilot. Miss E. Bertha Whitaker is the only surviving member of the family.

In July 1917, two bronze tablets were unveiled in the First Church of Southold in memory of the Whitakers, father and son. The son's tablet bears the inscription,

WILLIAM FORCE WHITAKER, D.D.
1853—1916
IN THIS CHURCH
BAPTIZED, ADMITTED TO COMMUNION,
AND LICENSED TO PREACH THE GOSPEL.
NOBLE, FORCEFUL, ELOQUENT,
RICHLY ENDOWED IN MIND AND HEART,
HE DEVOTED ALL HIS RARE GIFTS
TO THE SERVICE OF HIS LORD.

The inscription on the father's tablet is,

IN GRATEFUL MEMORY OF THE
REVEREND EPHER WHITAKER, D.D.
1820—1916
FOR SIXTY-FIVE YEARS PASTOR AND
PASTOR EMERITUS OF THIS CHURCH
1851—1916
A FAITHFUL AND EARNEST MINISTER
OF JESUS CHRIST.
IN TESTIMONY OF HIS WORTH AND
CHRISTIAN CHARACTER THIS
MEMORIAL IS ERECTED BY THIS
CONGREGATION.

THE FOUNDERS OF SOUTHOLD

BY EPHER WHITAKER, D.D.

From the *New York Genealogical and Biographical Record*, Vol. XXVI, Nos. 2 and 5, April and July, 1895.

IN THE summer of 1890 the Town and the First Church of Southold, Long Island, jointly celebrated the two hundred and fiftieth anniversary of their formation.

The proceedings of the celebration are well presented in a handsome volume of two hundred and twenty large octavo pages. This book contains the philosophic and eloquent oration of the Rev. Richard S. Storrs, D.D., LL.D., the eminent president of the Long Island Historical Society. The oration is worthy of the world-wide fame of its author as a clear and vigorous thinker, profound historian and eloquent and forceful writer. The volume contains also the recondite and elaborate historical address of Charles B. Moore, Esq., author of the *Personal Indexes of Southold*. The research and learning of this address are manifest in the fact that its marginal notes refer, as authorities for its statements, to more than three hundred and fifty volumes in the library of the New York Genealogical and Biographical Society.

There are also in the book the addresses of the Rev. William F. Whitaker, the Hon. Henry P. Hedges, the Hon. Henry A. Reeves, and others, as well as letters from General Benjamin Harrison (who at the time of the celebration was President of the United States), and of the Rev. Proby L. Cautley, Vicar of Southwold, Dean of Dunwich, and Inspector of Diocesan Schools of Suffolk County, England.

The Committee of Arrangements for the celebration were, on the part of the Town, the Hon. Henry A. Reeves, its supervisor, Thomas Young, formerly judge of Suffolk

County, William H. Helme Moore, Esq., and Mr. Marcus W. Terry. On the part of the First Church, the Rev. Epher Whitaker, D.D., its pastor, Henry Huntting, Esq., Elder Stuart T. Terry, Professor David P. Horton, and Mr. Barnabas H. Booth.

This committee finished their work by erecting a substantial granite monument, with a proper inscription, to mark the site of the first meeting-house (erected about 1640), and to commemorate the Founders of the town and the church, the men and women of the first generation.

The present church edifice is the fourth in succession. The site of no two of them is the same, though none is over a hundred yards from the first, which is near the northeast corner of the original square-acre burying ground. It is at the point of the highest ground in the village.

The first meeting-house was the place of public worship, the hall of legislation, and the fortress for defense against savage foes.

The church was organized here by the Rev. John Youngs on the 21st day of October, 1640. Some have erroneously supposed that this was the beginning of the settlement. The New Haven authorities purchased the territory of the Indians at an earlier date and the settlement was doubtless begun a considerable time before this purchase, probably in the preceding year. The settlers of New England and other parts of the country did not first purchase the land of the Indians and then begin the settlements. They first made a lodgment on the soil and traded with the natives, and when it became convenient they bought the title to the land which they already occupied. This was the case at Plymouth, Weathersfield, Hartford and New Haven, as well as New York and many other places. So also, on Long Island, at Southold, Southampton, Jamaica and elsewhere. Generally, in the towns of the New Haven Jurisdiction, the organization of the church occurred at least a year later than the beginning of the settlement. There is no

reason to suppose that the genesis of Southold, the oldest town on Long Island, was an exception to the rule.

The tombstone of the first pastor is a massive horizontal table. The inscription on it names him as MR. JOHN YONGS MINISTER OF THE WORD AND FIRST SETLER OF THE CHVRCH OF CHRIST IN SOVTH HOVLD. He died February 24, 1671-2, at the age of seventy-four years. He had been connected in some way with the parish church of St. Margaret's, Reydon, in the hundred of Blything, Suffolk County, England.

On an eminence in Southwold, so as to look out upon the North Sea, a fine church edifice was built in 1460 and dedicated to St. Edmund. This edifice was a chapel annexed to the vicarage of Reydon. The curate of this chapel was appointed by the vicar of Reydon, who, from 1611 to his death in 1626, was the Rev. Christopher Youngs. His successor, appointed the next year, was the Rev. John Goldsmith. These are early Southold, Long Island, names.

In books and maps printed in England two hundred and fifty years ago the place of which our Long Island Southold is a namesake is spelled indiscriminately Southwold, Southould and Sowolde. Doubtless the diverse spellings were more or less phonographic. Our town and country are both namesakes of the English Southwold and Suffolk. The minister, not only, but many others of the Founders, came from that part of the mother country.

One of these, William Wells, was a lawyer, who came from the city of Norwich, in Norfolk County, adjoining Suffolk. He seems to have been a younger son of the Rev. William Welles, S.T.B., rector of the splendid church of St. Peter's Mancroft, and prebendary of the cathedral. "Mancroft" is from *Magna Crofta Castelli,* the great or outer court of the castle. The name indicates the quarter of the city in which the church stands.

Though many of the chief founders of this Long Island town were manifestly from the eastern part of England, others came from different quarters of that realm.

Barnabas Horton and his sons were more wealthy than any other family in Southold. They emigrated from Mouseley, in Leicestershire. He was very prominent, influential, wise and efficient in the affairs of the church and town. His homestead descended from father to son without sale or deed for two hundred and thirty years. Another of his home lots is now the property and residence of the writer.* It adjoins the Horton homestead, on the east of the latter, near the center of the village and directly across the main street from the Founders' Monument.

Genealogies of several of the Founders have been printed. Mention of the chief of these may properly be made here:

"William Wells of Southold and his descendants, A.D. 1638 to 1878. By the Rev. Charles Wells, Canon of St. Luke's Cathedral, Portland, Me., Corresponding Secretary of the Maine Historical Society, Member of the New England Historic Genealogical Society," printed in Buffalo, 1878. An elegant octavo of three hundred pages, including indexes. Beautifully illustrated.

"Rev. Christopher Yonges and Pastor John Youngs, Thomas Youngs of Oyster Bay and his Descendants. The 250th Anniversary of Pastor Youngs' Settlement." This is a volume of 142 large octavo pages, and bears date, "Oyster Bay, 1890." The name of the author, Mr. Daniel K. Youngs of Oyster Bay, lately deceased, would grace the title-page, but is not printed there.

[*"Youngs Family, Vicar Christopher Yonges, his Ancestors in England and his Descendants in America, a History and Genealogy,"* published in 1907 by Selah Youngs, Jr., was

*Dr. Whitaker made this the delightful home of his retirement and called it "The Anchorage." It is now the home of his daughter, Miss E. Bertha Whitaker, the only surviving member of his family.—Ed.

highly thought of by Dr. Whitaker and would have been noticed here if it had appeared before this article was written. It is a remarkably able, accurate and comprehensive work. —Ed.]

"Pedigree of King, of Salem, Essex County, Mass., 1595-1887. Five lines of descent traced by Rufus King, of Yonkers, New York." This admirably traced and well printed pedigree includes, among the offspring of William and Dorothy Kinge, Samuel Kinge, whose wife was Abigail, daughter of William Ludlam, Sr., of Matlock, in Derbyshire. Samuel Kinge, born in England, "removed from Salem to Southold, where he is recorded as owning four hundred acres in 1658; in 1710 he gave deed of land in Salem to his son John. He died November 19, 1721, aged eighty-eight. His daughter Mary married John Gardiner, third Lord of the Manor of Gardiner's Island." Among the direct descendants of this early settler of Southold may be named the Hon. Elisha William King, of Hawkswood, Westchester County, New York; General William Sterling King, of Roxbury, Massachusetts; and the Hon. John Bowne King, of Brooklyn. Closely associated with Samuel King was Richard Brown. In the tax roll of 1675 Mr. Brown appears as the owner of a more valuable estate than any other man in the town. His descendants here very generally continue prosperous.

"The Corwin Genealogy (Curwin, Curwen, Corwine) *in the United States.* By Edward Tanjore Corwin, Millstone, N.J. 'The glory of children are their fathers.'—Proverbs, xvii. 6." This is a volume of xxiv and 284 large octavo pages, printed in 1872. It shows the wide, accurate and eminent scholarship of the Rev. Dr. Corwin, one of the professors in the Theological Seminary of the Reformed Church in America, at New Brunswick, New Jersey. The appendices and index fill forty-three pages.

"Brief Sketch of the Hallock Ancestry in the United States. Prepared for the memoir of Jeremiah and Moses

Hallock, 1863-1866." This sketch was written by the Rev. William Hallock, D.D., for many years chief secretary of the American Tract Society and, like Gerard Hallock, one of the founders of the New York *Journal of Commerce*, an eminent son of the Rev. Moses Hallock, a great teacher and pastor of Plainfield, Massachusetts.

[*"A Hallock Genealogy,"* by Lucius H. Hallock of Orient, Long Island, brings the Hallock lines down to 1928. It is based upon the work named above, and *Hallock Ancestry*, published in 1906. It is a book of 746 pages, well indexed, and contains thirty pages of ingenious diagrams, with separate diagram index, whereby any individual's lineage can be traced readily.—Ed.]

The Horton Genealogy is the *"Chronicles of the Descendants of Barnabas Horton, of Southold, L.I., 1640,* compiled by George F. Horton, M.D." The book was published in Philadelphia, 1876. It is a profusely illustrated octavo of 259 pages, including an appendix of 13 pages.

[*"The Hortons in America,"* compiled by Mrs. Adaline (Horton) White, of the tenth generation from Barnabas, was published in 1929. It is a reprint of Dr. George F. Horton's book of 1876, with extensive additions, following down to the tenth and eleventh generations, a book of 650 pages. Its arrangement and inadequate index do not facilitate the search for a particular individual.—Ed.]

"The Genealogy of the Benedicts in America. By Henry M. Benedict, compiler of a Contribution to the Stafford Genealogy; Resident member of the Albany Institute, and of the New York Genealogical and Biographical Society." Albany, 1870.

"The Whitney Family of Connecticut, and its Affiliations; being an attempt to trace the descendants as well in the female as in the male lines of Henry Whitney, from 1649 to 1878; to which is prefixed some account of the Whitneys of England. By S. Whitney Phœnix. New York; Privately printed,

1878." This superb and magnificent work is in three large and splendid volumes, and nothing was spared to make its interior and exterior excellent alike.

The character of Thomas Benedict and Henry Whitney, two of the earliest and most fruitful Founders of Southold, Long Island, is indicated by this agreement, recorded in the Southold town records, Liber A, p. 89; Printed Records, Vol. I, p. 184:

"We whose names are underwritten inhabiting uppon the Neck of Land commonly called Hashamommack, considering that our comfort and quiett settlement would consist and stand in the injoyment of good neighborhood did make this agreement at our first sittinge down that what man so ever should desire to remove, and to endeavor to make sale of his accomodacons should put in such a neighbour as the other inhabitants liveing with them should approve of.

WILLIAM SALMON,
HENRY WHITNEY,
EDWARD TREDWELL,
THOMAS BENEDICK."

Of these four men the first remained a permanent resident of the town of Southold, and became influential, as his posterity here continue to be. Henry Whitney removed from Southold across Long Island Sound, where he was the ancestor of many eminent, wealthy and worthy descendants.

Thomas Benedict, from Nottingham, England, came to New England in 1638, and not long afterwards to Southold, where to him and his wife, Mary Bridgum, five sons and four daughters were born. They removed to Huntington, and then to Jamaica. But he proposed, in 1664, with some other men of the latter place, to settle at Elizabeth. He did not fulfil this purpose. He crossed the Sound and acquired citizenship in Norwalk, Connecticut. This became the permanent home

of many of his descendants. The Southold creek which connects Long Creek with Peconic Bay was for generations after his removal from its shore called Thomas Benedict's Creek, or, by abbreviation, Tom's Creek.

The *"Notes, Genealogical, Biographical and Bibliographical, of the Prime Family,"* by E. D. G. Prime, D.D., were printed for private use in 1888. In this sumptuous volume the author sketches his brothers, the Rev. Samuel Irenæus Prime, D.D., and William Cowper Prime, LL.D., and also traces the family from James Prime, of Milford, in the New Haven Jurisdiction, 1644. Of the Rev. Ebenezer Prime, grandson of the aforesaid James, it is said that his second marriage, November 12, 1730, was "to Experience Youngs, of Southold, Long Island, who was born November 6, 1699. She was a daughter of Benjamin Youngs, and granddaughter of the Rev. John Youngs, first minister of Southold." The sister of Experience Youngs was the grandmother of John Ledyard, the celebrated traveller, who accompanied Captain Cook on his third voyage around the world. The New York Primes are thus descendants of Southold's first pastor.

Some of these genealogies repeat an imaginary story of an impossible voyage of thirteen men from New Haven to Southold, in the summer of 1640, to found the town of Southold. Some of the men named were living elsewhere at that time, and others belonged to the second generation. The whole story is a romantic fiction without historic basis.

Throughout many years, no man of Long Island did more to control its life and direct its activities than Colonel John Youngs did. He made his way hither a young man, with his father, the first settler, and other members of the family, in 1639 or 1640. He became early the master of a vessel, and was active against the Dutch. He was commissioned by the United Colonies of New England to cruise with his ship in the North Sea (Long Island Sound) as a part of the naval force of the Union. This service of the united commonwealths

of America kept him active for two years. Thus he acquired the title of captain. Subsequently he represented Southold at different times in the General Court of the New Haven Jurisdiction, and later in the Legislature of the Connecticut Colony, where he was Southold's earliest representative. He went in 1663 on a special mission to the Connecticut government to ask aid against the Dutch. The next year he organized a force of the Southold militia to aid in the capture of New Amsterdam, and became widely known as Colonel Youngs. In 1665 he acted as one of Southold's two representatives in the first Assembly at Hempstead, under the Duke of York. In the following year he obtained from the Indians a new deed for the territory of the town. This seems to have included larger grants and clearer demarcations than had been obtained from them by the New Haven government in 1640. In 1680 he obtained his commission as the Sheriff of Yorkshire, which included all of Long Island and the counties of Richmond and Westchester. This high office gave him a fine opportunity, which he knew how to make available, to obtain the King's assent to the calling of a General Assembly of the representatives of the people of the Province, in 1683. This was the first General Assembly held under the royal authority. Henceforth, until his death, he performed an important part in the Supreme Council of New York. He was a judge of the court that tried and condemned Governor Leisler. Even at seventy years of age he was active as the colonel of a militia regiment of nine companies, including more than five hundred men. He finished his honorable career in 1697, at the age of seventy-four years.

John Conklin, like Captain John Underhill, the skilful fighter of Indians, came to Southold later than some others of the Founders; but they were men of boldness, energy and enterprise, and could not fail to be prominent and effective among their fellow townsmen. They were neighbors, owning their homes and living side by side on adjoining lots in the

centre of the village. Captain Underhill's first wife died here. Both these men afterwards moved to the west—Conklin to Huntington and Underhill to Oyster Bay, Long Island.

John Tuthill and Henry Tuthill came to Southold by way of Hingham, Massachusetts. They were among the earliest and foremost settlers of the place. The descendants of the latter are unsurpassed at the present time by any family in the town. See the *Proceedings of the Tuthill Family Meeting,* printed at Sag Harbor, 1867.

Thomas and Richard Terry came from England in 1635 and subsequently settled in Southold, very early in the life of the Town. They gave to it a posterity worthy of association with its best citizens, and equalled in number by few other families severally.

William Purrier, of Olney, Buckinghamshire, came from the parish which Newton and Cowper have made famous by their Olney hymns. He settled in Southold among the first founders. His son-in-law, Thomas Mapes, became the principal land surveyor of Southold. [William Purrier left no sons to perpetuate his name. His three daughters married Thomas Reeve, Thomas Mapes and Thomas Osman. James Reeve, his eldest grandson, inherited his four hundred acres, between the highway and Peconic Bay, in Mattituck, and others of the Reeve, Mapes and Osman families settled in or near Mattituck.—Ed.]

John Budd came to the place by way of New Haven, and made himself conspicuous in Southold for several years. His name survives here in Budd's Park, where stands the tasteful and substantial granite monument which honors the men of Southold who served their country in arms to crush the great rebellion and end negro slavery in our country. He removed to Westchester County and permanently settled there.

Thomas Moore was closely related to the first pastor. He came from Suffolk, England. He was a many-sided man, ready and capable in many ways, increasing his prosperity by

land and sea, holding a foremost place in the civil and commercial affairs of the town, making good provision for his children, and starting on a noble career through the centuries a worthy succession of intelligent and beneficent offspring. The choice site of his home was on the south side of the main street of the village, and on the west side of the road that ran down south to the east branch of the town creek.

Philemon Dickerson made his tan-yard and vats on the north side of the creek to which he gave his name, and which was the south bound of the village two hundred and fifty years ago, as it is substantially today. Among his descendants were the Hon. Daniel S. Dickinson, United States Senator from New York, Philemon Dickerson, Governor of New Jersey, and his brother, the Hon. Mahlon Dickerson, Secretary of the Navy. The latter erected, in the autumn of 1851, a large and costly marble monument, fitly inscribed, to the memory of his ancestors. It stands in the cemetery of the First Church, a short distance southwest of the site of the first meeting-house.

Barnabas Wines held a front rank among the best founders of this Puritan town, and among his offspring were the Rev. Dr. Abija Wines, founder of the Bangor Theological Seminary in Maine, a native of Southold; General Wines, of New Jersey; the Rev. Enoch C. Wines, D.D., distinguished as a teacher, and as a writer on prison reform.

Among the descendants of John Swesie may be mentioned the Hon. William H. Seward. Benjamin Harrison, twenty-third President of the United States, is a descendant of Henry Tuthill, one of the earliest Puritans who established themselves in this place. [Likewise, of Barnabas Horton.—Ed.]

Other men who lived honorable upright, worthy and Christian lives here, and whom it would be gratifying to sketch, even briefly, included Robert Ackerly, Stephen Bailey, Thomas Baker, Richard Benjamin, John Booth, Thomas Brush, Henry Case, Richard Clark, John Corey, David Car-

withe (Corwith), William Cramer, Charles Glover, Ralph Goldsmith, James Haines, Thomas Hutchinson, Joseph Jennings, Jeffrey Jones, Isaac Overton, Peter Payne, John Racket, Peter Simons, John Tucker, Jeremiah Vail, Abraham Whiteheir (Whither, Whitcheer, Whiteer, Whiter, Whitear, Whiteher, Whitehere, Whitehair, Whithere, Whithare), and others.

Some of these men, after aiding the work of foundation building here, went elsewhere to do the same thing; for instance, at Easthampton, Setauket, Huntington, Jamaica, on Long Island, and Elizabethtown, New Jersey.

Substantial tables cover the graves of the Rev. John Youngs, Colonel John Youngs, William Wells, Esquire, Barnabas Horton and John Conklin, severally. A few others of the Founders have gravestones, but most of them sleep in unmarked graves, as does every woman of the first generation, so far, at least, as the writer knows.

Hence the committee of arrangements for the 250th Anniversary Celebration of the formation of the Town and the church deemed it advisable to set up a becoming monument, for the twofold purpose of marking the site of the first meeting-house and of commemorating the Founders of the place. This was accordingly done.

The foundation is laid two or three feet below the deepest frost of the coldest winters. It is made of unhewn granite blocks, laid in a grout of cement and siliceous pebbles, the whole thus forming one compact and solid mass. The parts above the ground are three pieces of Barre granite, in rustic style, befitting the character of the strong, rugged, upright, courageous and godly men and women whom the structure is designed to honor. The weight of all the parts together is about twenty-five tons.

In view of its purpose, the fitness of its style and quality has been highly appreciated.

On the north side of it, facing the main street of the village, is the inscription. This is deeply cut in capital letters, thus:

THIS MONUMENT MARKS
THE SITE OF THE FIRST
MEETING HOUSE OF SOUTHOLD
AND COMMEMORATES THE
FOUNDERS OF THE TOWN
AND OF THE CHURCH WHICH THE
REV. JOHN YOUNGS ORGANIZED HERE
OCTOBER TWENTY-ONE, 1640.
IT IS A PART OF THE 250TH
ANNIVERSARY CELEBRATION,
AND WAS ERECTED BY THE
COMMITTEE OF ARRANGEMENTS
FOR THAT CELEBRATION

On the left of the monument, in the reproduction of the photograph, may be seen the tables that cover the graves of the Rev. John Youngs and his eldest son, Colonel John Youngs. The remoter and higher one is the first pastor's. These graves are directly south of the monument, having been made in the rear of the first meeting-house.

At the extreme right of the picture may be seen a white marble column, crowned with a pyramid of darker marble. This marks the grave of the Hon. Ezra L'Hommedieu, who may be regarded as the greatest man that ever lived from birth to death in Southold. He was born here, August 30, 1734. He died September 27, 1811. He was prominent in national and state affairs, from the time of his service in the revolutionary Congress until his death. In front of his monument, at the extreme right, may be seen the massive table over the grave of the Rev. Joshua Hobart, the second pastor, and easily the foremost man of the second generation in the place. After his graduation at Harvard College he became a merchant and a civilian; subsequently he became a clergyman and

a physician. He was doubtless the first highly educated physician who practised the profession in Southold. The tables over the graves of Barnabas Horton, William Wells and John Conklin of the first generation are westward of the Rev. Joshua Hobart's. They do not appear in the photograph.

The Founders of Southold were intelligent and most earnest Puritans. They were nearly all full-blooded Englishmen. A few were Huguenots, and a few Welshmen were perhaps among them. They included farmers, mechanics, merchants, fishermen, one minister, one lawyer, but no physician.

They were in accord with the Rev. John Davenport's doctrine of church and state. They preferred the system of government of the New Haven Jurisdiction to any other then in existence; but they readily conformed to the Connecticut government when the New Haven Jurisdiction was merged in the Colony of Connecticut by the royal charter, given to the latter in 1662. They were godly, resolute, diligent, and fit to prosper, increase, and subdue the earth.

DR. WHITAKER'S INTRODUCTION TO THE PRINTED TOWN RECORDS

DR. WHITAKER'S researches in preparation of his *History of Southold* required a diligent study of the ancient Town Records and led him to agitate the question of their publication. Both Southold and Riverhead (which was a part of Southold until 1792) took action in the matter at their April town meetings in 1879, appointing committees to confer and act together. Dr. Whitaker was a member of Southold's committee and chairman of the sub-committee on copying and printing, in company with the late Orville B. Ackerly, then clerk of Suffolk County, and the late J. Wickham Case, Esq., of Southold. Mr. Case, exceptionally qualified for the work, made the copy with expert precision and inserted valuable notes. Dr. Whitaker watched every step of the work with loving interest and wise advice. The first volume, including Liber A and Liber B of the original records, was published in 1882, and the second volume, containing Liber C, in 1884. Dr. Whitaker's Introduction to the first volume is an essay of permanent value from which substantial selections are here reproduced.

THE WISDOM OF THE FOUNDERS

This volume owes its existence, in part at least, to the growing appreciation of the faith, wisdom and virtue of the Founders of the Puritan towns of New England. Southold, in the early years of its history, was one of these civil and religious organizations.

These Puritan towns maintained a large measure of independence and self-government, but they were also united for more general purposes under the several larger Jurisdictions of Plymouth, Massachusetts, Connecticut, New Haven, etc.

The conditions of the full organization of one of these small but self-conscious republics required a body of freemen for its political life and activity and a church of Christ for its moral and intellectual culture and its religious welfare and fruitfulness. The civil and religious departments supported each other.

New towns and churches were organized from time to time as the increasing population and the enlarging extent of settlement and cultivation of the soil demanded, but however many and various became the employments and occupations of the people the fundamental structure of their civil and religious institutions remained the same.

LOCAL SELF-GOVERNMENT

It was the object of the people to found communities that would live and thrive in virtue and piety, free from wrong and oppression, enjoying the prosperity and comfort which naturally spring from biblical and Christian principles. They broke away from the old prescriptions which feudalism and human lordship in church and state had imposed upon the dwellers in England, and they plunged into the vastness and desolation of the wilderness in order to establish political bodies and Christian churches with more freedom, equality and justice for the people at large than it was possible for them to gain and enjoy in the land of their birth. They were intelligent, faithful and resolute to accomplish an enterprise which would afford a purer, better and more biblical order of life, manners, legislation and jurisprudence than could be elsewhere attained among mankind in their day and generation.

Their wisdom, devotion and courage were not in vain. They possessed indomitable patience, Christian zeal, vigorous industry and political sagacity, and their virtues were rewarded. If they did not build better than they knew, they constructed institutions far superior to any among their contemporaries.

far more excellent than the best that had ever been established in any part of the world. The benign influence of these Puritan towns has become the pervading and most effective element in the political and religious history of the United States.

WIDESPREAD INFLUENCE OF THE PURITAN TOWNS

The peculiar spirit that first appeared among men in the Puritan towns of New England, and which has made the New England character unlike any other human character disclosed to us in the annals of the world is spreading its influence in the United States, and even beyond our own country, with an undecaying vigor, energy and fruitfulness.

Civilization had made its conquest of Europe by such steps and in the use of such measures, and had in its progress established such institutions as to render it impossible for any human effort or energy at the time of the settlement of New England to found in the old world institutions so free, biblical and equal as the Puritan Fathers planted on the virgin soil and the wide continent of the new world.

Through successive generations, revolutions and reforms Great Britain and France have been advancing toward a position which is, in many of its features, the same that the fathers of New England reached almost at a bound. Representative and responsible government, a change of measures and of men in the administration of public affairs according to the judgment of the people; a comprehensive and supreme government for general purposes and measures, a subordinate and economical government for local interests; a quick response to the manifestations of the people's will in all things, especially in the assessment and collection of taxes; a faithful discharge of public trusts, not for individual or personal honor or emolument but for the public convenience and welfare; the least regulation and restriction that will afford the greatest good to the greatest number; in a word, a government of the people, for the people, by the people, in both the

political and religious life of mankind, according to the Word of God—these are the chief features of the new civilization which the Puritans planted and made to thrive on the continent to which they fled from persecution in their native land. They rest from their labors. Their works follow them.

THE UNITED COLONIES OF NEW ENGLAND

The Founders of these Puritan towns were, first of all, men of Christian faith and devotion. The acorn from which sprang the mighty oak of our national union may be seen in the Constitution of the United Colonies of New England. As the Preamble to the Constitution of the United States of America is the key to that grandest document of the eighteenth century, so the first lines of the Constitution of the United Colonies of New England exhibit the spirit and aims of that memorable document of the seventeenth century:

"Whereas we all came into these parts of America with one and the same end and aim, namely, to advance the kingdom of our Lord Jesus Christ, and to enjoy the liberties of the Gospel in purity with peace."

As they were of the same mind they formed their perpetual union "both for preserving and propagating the truth and liberties of the Gospel and for their own mutual safety and welfare." This union was established on the 19th of May, 1643. Southold, therefore, almost from the settlement of the Town, possessed the advantages of this more powerful Union as well as the fostering care of the government of the Colony of New Haven.

EARLY TOWN RECORDS

The early records of the Town of Southold make known the high pitch of the moral and religious key on which their life was tuned and harmonized. They show that the fairest methods were devised and used for the division and occupation of the soil, for the construction and improvement of

highways, for the protection of life, property and reputation, for the just distribution of public burdens, for the faithful performance of public duties, for the fostering of many arts, industries and employments, and for the promotion of many undertakings and enterprises which concerned the public interests and welfare. The grateful memorials and the infallible proofs of these things are in the ancient records of the Town.

These records, furthermore, are the earliest documentary titles for a large part of the land from Plum Island to Wading River. They determine the legal boundaries for field, highways and fences. They have the rightful authority to decide many a perplexing question which may arise. They are a barrier against strife in multitudes of cases. They possess a substantial and pecuniary value, apart from all noble sentiment and ancestral honor. They are, moreover, the starting-point from which to measure the delightful progress which the old Town has made in almost every intellectual, social, material and spiritual interest throughout a period of more than two hundred and forty years. They may not perhaps incite our young people to move to a new country. They are more likely to cause a thoughtful man to think and say, "The old Town is better."

The earliest records of the Town, and some others, are lost, as they have been for generations and doubtless will be forever. This is a source of endless regret. In their absence it seems impossible to determine how early in 1640, or it may be in 1639, the first English settlers were living within the bounds of this town which has long been known as the oldest town on Long Island. It is well established that the settlement had made such progress and gained such permanence as to admit of the organization of the church here on the 21st day of October, 1640, making it the oldest church in the State of New York, except the Dutch Church in New York City.

SUFFOLK COUNTY'S BICENTENNIAL

SUFFOLK COUNTY was established by the General Assembly of the Province of New York on the 1st day of November, 1683. Kings, Queens and Suffolk, on Long Island, together with Albany, Dutchess, New York, Orange, Richmond, Ulster and Westchester, were the first established in the Province. Suffolk County replaced the East Riding of Yorkshire on Long Island. It was at Dr. Whitaker's instigation that a representative committee from all the towns was formed and elaborate preparation was made for an appropriate celebration of Suffolk's Bicentennial, which was held in Riverhead on the 15th of November, 1883. Noteworthy addresses were delivered by seven distinguished men. The leading address, Dr. Whitaker's, is here reproduced in part.

THE GROWTH OF SUFFOLK COUNTY IN POPULATION, WEALTH AND COMFORT

ENVIRONMENT AND HEREDITY

THERE is very generally a close relation between the character and condition of men and the soil upon which they dwell, which they cultivate, and whose products afford them food and sustenance.

The climate in which they live, the air which they breathe, whether cold or hot, dry or moist, rare or dense, must also greatly affect their increase in number as well as their health, longevity, thrift and comfort.

It would be vain to seek among the grand and lofty mountains for men of softness and delicate sensibilities. Mountaineers are generally courageous, resolute, often harsh and

stern. It is the dwellers upon broad, fertile, sunny plains who have feeble frames, smooth features, inert habits and subtle and sensuous dispositions. Those who live neighbors to the sea may feel the attractions of its grandeur and vastness and be as venturesome and daring as those who dwell amid the sublime heights of the mountains. They may be even more enterprising. But there is, none the less, a difference between the highlanders and those whose home is upon the level slope by the shore of the ocean.

Considerations of this kind may be kept in mind in regarding the character and consequent growth of the population of our county for the last two hundred years.

In all the higher forms of life upon the earth much also depends upon race and blood. No sportsman attempts to train a St. Bernard to point birds, nor a greyhound to recover game from the water, and just as little does a horseman undertake to train a Shetland pony to distance all racers on the course. Blood is not only thicker than water, it is also stronger than training.

Look at the countries which have been the homes of the world-shaping peoples, the great historic nations, to which mankind must own indebtedness for all those efficient means and mighty agencies which promote the beneficent increase in the number, wealth and comfort of the earth's population. It is plainly seen that it was the character of the people, to a greater extent than the nature and extent of the land of their birth and abode, which determined their course and history. The mountains of Judea rise under the same stars that beheld them when they were traversed by the feet of our Lord and His apostles. The Greeks, in the days of Aeschylus and Plato, breathed the same air which now maintains the life of the inhabitants of Athens. The Rome of Caesar stood on the same hills that support the Rome of Humbert. The founders of Venice may have been driven into the sea and compelled to make their home on a group of low and marshy

islands, but it was the Venetians and not the islands that created the Queen City of the Adriatic, won for it the richest commerce of the world and made it, in many features, until this day the sanctuary of the finest art, upon the face of the earth. But why call upon the records of the past to show man's superiority to his environments? It is Holland, the free and the rich, that discloses how men turned the bottom of the ocean into a land of fruitfulness, and built the freshest and sweetest institutions of humanity where once flowed the tides of the briny, bitter and boisterous sea! And England, the mother country of most of us, the daughter of the fatherland of others here—England may have the waters for her defense, but even more her ramparts have been the wooden and iron walls of her ships and the strong minds and stout hearts of her shipmen.

And what is true of an empire whose territories are so vast that the sun forever shines upon its possessions is also true of much smaller regions.

The soil of Suffolk County generally has excellent qualities, and this has tended to increase the population. Much of it has been submitted to the plow and now yields the richest products of the earth for human sustenance. Much more of the same fine soil will hereafter be possessed by the hand of culture and thus promote the growth of population. Doubtless the increase of both culture and population will advance with swifter speed in coming years. But it is the *character* of the people more than the *nature* of the place that has determined the growth of population, wealth and comfort of the county during the last two hundred years.

NATIONALITY OF THE EARLY SETTLERS

The people whose new civil organization two hundred years ago formed the County of Suffolk were mainly English Puritans. A few of them were Welsh, like the Griffing, the Floyd and the Havens families. A good specimen of this

race may be seen in the Wines family of Southold, to which family belong General Wines of our Revolutionary period, the Rev. Abijah Wines, D.D., a native of Southold, the founder of the Congregational Theological Seminary which is now at Bangor in Maine, and the Rev. Enoch Cobb Wines, D.D., LL.D., formerly pastor of East Hampton, eminent as a philosophic and religious author and college president, and famed as a philanthropist in his official relations to the Prison Associations of the State of New York and of the United States. The founder of the prominent family of the Floyds, who have taken an active and responsible part, not in our county only but also in the state and nation, was a Welshman.

Among the people of our county two centuries since were some Huguenot families of great excellence. Here belong the Gerards, the Salliers, the Boisseaus, the Pelletreaus, the Fithians, the Perrins, the Diaments and others. The most notable family of this superior French stock are the L'Hommedieus, and we must regard the Hon. Ezra L'Hommedieu as the chief man of the race in Suffolk County. The founder of the family, Benjamin L'Hommedieu, settled in Southold soon after the formation of the county. It is believed that he came from Rochelle immediately after the renewal of the persecution of the French Protestants under Louis XIV in 1685. He was a merchant who became prominent in the place of his American home. He doubtless came to Southold through acquaintanceship with Captain Nathaniel Sylvester, the owner and occupant of Shelter Island, which was then called Sylvester's Island. Captain Sylvester was a man of wealth and enterprise, great intelligence, extensive correspondence, generous disposition and boundless hospitality. Quakers and foreigners, Frenchmen and Dutchmen, as well as his own countrymen, found delightful entertainment in his affluent and protecting home. Here Benjamin L'Hommedieu met, wooed, won and married Captain Sylvester's

daughter Patience. They had a large family and he lived to be ninety-two years of age. Their eldest son, who bore his father's name, married for his second wife Martha Bourne of Sandwich, Massachusetts. These were the parents of Ezra L'Hommedieu, who was born in Southold, August 30, 1734, graduated at Yale in 1754, and was soon active in his profession as a lawyer. In 1765 he married Charity Floyd. She was a daughter of Nicoll Floyd and a great-granddaughter of Richard Floyd, one of the first settlers of the county and the founder of the Floyd family in America. Her brother William became the celebrated General Floyd, a member of the United States Congress during the Revolutionary War, a signer of the Declaration of Independence, a Senator of the United States, a presidential elector, and very active and prominent in the service of his country in many offices and relations for half a century. He was born in the same year as his brother-in-law, Mr. L'Hommedieu. They served together in Congress and in the State Senate. They were both members of the Council of Appointments and of the Constitutional Convention of 1801, as they had been at an earlier period in the Provincial Convention. They were admirable representatives of the Welsh and French elements in the early population of our country.

There were also in the formative period of our history worthy representatives of the Dutch people. Among these may be mentioned those who bore the family names of Schellenger, Vorich, Klaus and Albertson.

It would have been marvellous had there not been here representatives of the intelligent and enterprising country to which the royal house of the Stuarts properly belonged, as did also William Alexander, Earl of Stirling, to whom was issued the first patent for the whole territory of Long Island. Accordingly we find at an early date such Scotch names as Ramsey, Simpson and Muirson.

1753026

CHIEFLY PURITANS WITH HIGH AIMS

But the people were very generally English Puritans and their descendants, who had been settling and increasing here, both by immigration and birth, for a period of forty or fifty years before the foundation of the county. A few of them preferred the Episcopal establishment of the mother country but far the greater part were Presbyterians and Independents. If all did not desire the union of church and state as closely and fully as Christendom generally then desired it, nearly all desired at least the union of church and town. They brought with them the wonderful genius of the Anglo-Saxon race for organization, much of the spirit and not a few of the customs of the ancient German village community and cooperation, and the priceless inheritance of the English common law. But they brought with them also a full determination to maintain here a purer social and religious life and freer and more equitable civil institutions than men had ever possessed and enjoyed on earth. They were resolved on the establishment and maintenance of the supremacy of law in both religious and civil government, and they were equally resolute to be themselves the interpreters of the law in both church and state. This was a new departure in the organization of human society.

CHARACTER INSURING PROSPERITY

Men of this character, with these principles and aims could not fail to be sober, industrious, thrifty and virtuous. Planted on such a soil as Long Island's, in this genial climate, with the rich advantages of the land and seas which they possessed, they were bound to grow and prosper. They were generally intelligent people for those times, most of the full-grown men being able to read and write and some of them possessing scholarly attainments. Not a few were venturesome and restless, and nearly all desired to increase their worldly estates and make provision for their children on

earth as well as lay up their treasures in heaven. Their style of living was simple and inexpensive. The hardships of their condition did not chill their love of home or hinder the rapid increase of their descendants. The families were generally large and healthy, though suffering from lack of medical skill. Parents often lived to see their descendants number scores and sometimes hundreds. They were fit in mind and body to make sure of a rapid increase of population, wealth and comfort.

INCREASE OF POPULATION IN COLONIAL TIMES

When the act of 1683 organized the county it recognized six towns. Southold and Southampton were settled in 1640, East Hampton in 1649, Huntington a few years later, Brookhaven in 1655, and Smithfield, now Smithtown, soon afterwards, though its organization as a town seems to date from the formation of the county.

The population of the county at that time may have been two thousand persons. Fifteen years later, in 1698, it was 2,679, and of this number 2,121 were white people. The enumeration of 1771, the last census previous to the War of Independence, shows that the number of the people had become 11,676 whites and 1,452 blacks, making a total population at that time of 13,128. Thus the increase of that part of the population which remained in the county had been such as to cause the number of the people to advance five-fold in seventy-three years.

MIGRATION

The increase of the people born in the county who had removed to other parts of our country may have been far greater in number than those who remained here, for our county, from the first generation of its Christian people, has never ceased to be a busy, fruitful, swarming hive. Such

towns as Chester, New Jersey, and Palmyra, New York, were almost wholly founded by Suffolk County people.

Among the men who removed from the county, or their ancestors before them, may be named John Ledyard, the traveller, Samuel L. Southard, Mahlon Dickerson, Thomas Corwin, William H. Seward, members of the National Cabinet under Presidents Monroe, Jackson, Fillmore and Lincoln.

United States Senators Hobart, Smith, Southard, Dickinson, Sanford, Corwin, Seward and Conkling also belong by residence, birth or ancestry to our county.

Governors of States Ogden, Southard, Corwin, Seward, Young, Dickerson, Stratton, Hoadley, have the same connections here.

Among the great judges one may name William Smith, John Sloss Hobart, Tapping Reeve, Nathan Sanford and Selah B. Strong as representative men of Suffolk County growth.

Who knows how many representatives in Congress can be traced to a Suffolk County ancestry?

Four of the ten presidents of Yale College were themselves, or their ancestors, citizens and Christian pastors of our county. Perhaps half a score of other college presidents have been as closely connected with us, like Storrs and Wines.

Of ministers of the gospel who have attained the degree of Doctor of Divinity not fewer than one hundred have been of Suffolk County birth or ancestry.

What a multitude of great merchants has Suffolk County produced! Among them, Christopher R. Robert, born near Moriches, the founder of Robert College near Constantinople, in Turkey.

What sea or port of the globe bears not witness to the science, skill and courage of our eminent shipmasters?

It is the *character* of the population that Suffolk County has possessed and has freely given to our whole country and

to the world of mankind that is the greatest honor of the east end of Long Island.

INCREASE OF WEALTH

The value of the property in the county two hundred years ago included, of course, the worth of all the acreage of today. The price of the land was then low, but for many reasons the price of horses, cattle, sheep and other useful animals was high. The assessed value at that time was less than two hundred thousand dollars. It is safe to say that the population has grown thirty-fold in the two centuries and the wealth five times thirty-fold.

PROGRESS IN COMFORT

It is not so easy to measure the progress in comfort of the people. It is difficult even to understand the rudeness of that age.

Their lowly dwellings contained tables, chairs, desks, drawers, chests, bedsteads, beds, bedding, shovels, tongs, andirons, trammels, pothooks, pots, pans, knives, wooden ware, pewter ware, especially plates and spoons; sometimes a little earthenware and perhaps a few pieces of silverware, as a tankard or a cup. Nearly every man had a gun and a few had swords and books. But stoves, tinware, plated ware of every kind, china, porcelain, queen's ware, and all kinds of fine pottery were almost or altogether unknown among them. They used no table-cloths, and the first generation at least, no table forks. Their log cabins or low houses were covered with roofs of grass or straw. These abodes were furnished in the plainest and cheapest manner.

The wills and inventories of that date show the property of the people and their style of living. They had land, houses, barns, fences, horses, cattle, sheep, swine and fowls. They used a few rude utensils to cultivate the soil—carts, plows,

harrows, hoes, forks, rakes, scythes, sickles, axes. A few mechanics and artisans had the tools of their respective trades —carpenter's, blacksmith's, weaver's, shoemaker's. The people generally wrought directly upon the land or water. They had no carpets. Few had any pictures, clocks, watches, musical instruments, or works of art of any kind to adorn their homes. Some had candlesticks; very few, lamps. There were simple implements for the manufacture of flax and wool into cloth, and the families generally had scissors and needles to make and mend the homely garments which they wore.

Almost no articles of food, not even condiments, were brought from beyond the county—no coffee or tea, little sugar. They had little more fruit than a scanty supply of wild berries.* The mortar and pestle were in daily use to prepare their grain for cooking. They had no fine flour.

They had nets and boats for fishing and other purposes, but how unlike those of the present day! Their highways were mainly water. There were few roads and no bridges. The sea, the sound and the bays were the paths of their meager trade and small social intercourse. They had few books and no printed newspapers.

OUR DEBT TO THE FOUNDERS

Though their hardships were so great they made us their immeasurable debtors. Their virtues and piety opened for us those living fountains of liberty, prosperity and benign influences of many kinds which so greatly enrich and comfort us today, and which will continue to afford intelligence, wealth and gladness to our descendants for ages to come. There is no exact measure for the growth of comfort since their day. But

*This was true for the earliest years but the Town Records show that they planted fruit trees on their home lots. Judging from the customs of their ancestors and their descendants there can be no doubt that as soon as they could clear the land they planted vegetable gardens on their home lots and flower gardens about their houses.

it is safe to say that there are now more and better means for it in hundreds of dwellings of Suffolk County than could be found two hundred years ago in any ducal or royal palace.

In the narrow conditions and sharp privations of their time our ancestors here did their work faithfully and well. It becomes us to commemorate their deeds and to celebrate their worth, not only, but also to emulate their devotion to the welfare of posterity and to increase the population, wealth and comfort of our countrymen through all future generations.

THE HISTORY OF SOUTHOLD

CHAPTER I

IN THE BEGINNING

THE ATTRACTION OF HISTORIC SOURCES

THERE is a peculiar attraction which draws the thoughts and affections of men to the sources of any stream that, having continued to flow from age to age, still spreads its benign influences far and wide with ever-increasing volume and usefulness. And the explorations of the Nile or the Amazon are not more charming to some minds than the investigation of the places, conditions, circumstances and causes of the fountains and currents of those historic movements which have contributed to shape the destiny and promote the welfare of our country and our race.

The origin, direction and character of the smallest streams are full of interest to every man who would thoroughly understand the life and wealth which the broader and deeper river of our national and Christian history now bears and carries forward upon its ample and generous bosom.

The history of permanent Christian institutions in this country presents in the early years of the seventeenth century

> "The baby figures of the giant mass
> Of things to come at large."

SOUTHOLD'S FIRST MINISTER

It is at this point that we come upon a record which directly pertains to the early history of Southold, Long Island. It is of date, May 11, 1637, and is in these words:

"The examination of John Yonge of St. Margretts Suff[olk] minister aged 35 years and Joan his wife aged 34 years with 6 children John Tho[mas] Anne Rachel Marey

and Josueph are desirous to passe fo[r] Salam in New England to inhabitt.

"This man was forbyden passage by the Commissioners and went not from Yarmouth."*

[The forceful character that the Rev. John Youngs later exhibited in Southold was already in evidence in 1637 for this injunction of the Commissioners of Emigration did not stay him. "This man went not from Yarmouth," declared the Commissioners, but they appear to have been in error for this man appeared in Salem, not many weeks later, along with other passengers with whom he "was forbyden passage." On August 14, 1637, he and Samuel Greenfield, a successful applicant in the same list, were both received as inhabitants and granted land at Salem.†

The identity of the minister whose departure was thus ineffectually denied and the first minister of Southold is established by many infallible proofs but there is a discrepancy of four years in his age as recorded in the Commissioners' list and on his tombstone. Error in the former is likely and in the latter unlikely. He was probably thirty-nine years of age when he sailed for Salem. —Ed.]

HIS FORMER HOME IN SUFFOLK COUNTY, ENGLAND

But where was this St. Margaret's in Suffolk?

Dr. Whitaker found this a knotty question for he found no less than three parishes of this name in Suffolk: St. Margaret's of Southolt in the Hundred of Hoxne, St. Margaret's in the Hundred of Wangford, and St. Margaret's in the village of Reydon. At first St. Margaret's in Southolt appeared to him to be the best guess, especially as he found the name printed Southold in Camden. But careful investigation by correspondence convinced him that the Rev. John Youngs was in no way connected with that parish. Similar investigation showed that

*Hotten's *Passenger Lists*, p. 294.
†See *Youngs Family*, Selah Youngs, Jr., pp. 16, 17.

The Founders' Monument

St. Edmund's Church, Southwold, England

St. Margaret's in the Hundred of Wangford was not the end of his search.

During his investigation the strange miscarriage of a letter gave him a valuable clew. This letter, mailed in New Jersey and plainly directed to Southold, Suffolk County, Long Island, went overseas and back and reached its destination in twenty-one days with the postmarks of both Wangford and *Southwold*, England, upon it. Examining books and maps of the seventeenth century Dr. Whitaker found the name of Southwold sometimes printed Southould. This was indeed a promising clew to one who knew, as he did, the truth quaintly expressed by Cotton Mather, "As there are few of our towns but what have their *name-sakes* in England, so the reason why most of our towns are called what they are, is because the chief of the first inhabitants would thus bear up the *names* of the particular places there from whence they came." When he found that this clew was strengthened by the fact that the great church in Southwold was a chapel of St. Margaret's in Reydon, his problem was practically solved. However, with that caution that makes him a most trustworthy historian, he makes no stronger claim than "highly probable" for the conclusion, later established beyond doubt, advanced in the following paragraphs of his *History*:

Wangford is on the great post-road between Ipswich and Yarmouth and Southwold is on the shore of the sea about five or six miles southeast of Wangford. Reydon is about midway between these two places. On an eminence in Southwold, so as to look out upon the North Sea, a fine church edifice was built in 1460 and dedicated to St. Edmund. This was a chapel annexed to the vicarage of Reydon, and the curate of this chapel was appointed by the vicar of Reydon, who from 1611 to his death in 1626 was the Rev. Christopher Young. His successor, appointed the next year, was the Rev. John Goldsmith. From this neighborhood it is highly probable that Christopher Youngs of Massachusetts came to America, and to this St. Margaret's of Reydon it may be supposed that the Rev. John Youngs belonged when he purposed to cross the ocean for

Salem in New England to inhabit. He may have ministered in Southwold as a curate of the vicar of St. Margaret's in Reydon. Edward Yonges, a vicar, was in Southwold in 1616.

The known facts make it highly probable that our first pastor was a kinsman of the vicar of Reydon, and that our Puritan town, the oldest on Long Island, was named Southold on account of its connection with Southwold in England. The name of the county was also taken of course from Suffolk County, England. Undoubtedly the various modes of writing the names, as Southold, Southhold, Southould, Southwold, Sowolde, had far more relation to the written than to the oral use.

SOUTHWOLD, ENGLAND

The English Southwold from which our Southold takes its name is now a famous summer resort and watering-place. It looks out eastward upon the North Sea. It lies less than twenty miles south of Great Yarmouth and about one hundred miles northwest of London. On its sea front are two bluffs known as "Long Island Cliff" and "New York Cliff." The origin of these names was unknown in modern Southwold until light was thrown upon it by the discovery of the close connection of Southold, Long Island, with Southwold of the mother country.

Southwold was originally a fishing hamlet under the control of the monks of St. Edmundsbury, supplying them with fish. As such it is described in William the Conqueror's "Domesday Book," where it is called Sudwalda. The great church in Southwold is named for St. Edmund. It was erected in 1460, the third edifice on the same site. Edmund, or Eadmund, was the last king of East Anglia, which comprised the counties of Norfolk and Suffolk. "Eadmund," says Green in his *History of the English People*, "brought prisoner before the Danish leaders, was bound to a tree and shot to death with arrows. His martyrdom by the heathen made him the St. Sebastian of English legend; in later days his figure gleamed from the pictured windows of every church along the eastern coast, and the stately Abbey of St. Edmundsbury rose over his relics."

Interesting descriptions of Southwold and pictures of its Church of St. Edmund are given in a fine brochure upon Southwold issued in a limited edition of fifty copies by Miss Lucy D. Akerly in 1904, and also in *The Youngs Family*, the monumental work of the late Selah B. Youngs, Jr., published in 1907. Both of these skilled genealogists cite records from the Southwold Parish Register and from other English sources that make it clear that the Rev. John Youngs of Southold was the eldest son of Christopher Youngs, vicar of Southwold from 1611 to 1626, and had brothers and sisters, Joseph, Christopher, Mary, Margaret and Martha. All of these, with the probable exception of Margaret, emigrated to America. Joseph, a shipmaster, with his wife, Margaret Warren, removed from Salem to Southold about 1649. Christopher lived and died in Salem and Wenham, Massachusetts, and after his death his children were taken to Southold. Martha was the wife of Thomas Moore of Southwold, and they also were among the early inhabitants of Southold.

WAS THE SOUTHOLD CHURCH GATHERED FROM HINGHAM?

Trumbull, in his *History of Connecticut*, says that "New Haven, or their confederates, purchased and settled Yennycock [Southold], on Long Island. Mr. John Youngs, who had been a minister at Hingham, in England, came over with a considerable part of his church and here fixed his residence. He gathered his church anew on the 21st of October [1640] and the planters united themselves with New Haven. . . . Some of the principal men were the Reverend Mr. Youngs, Mr. William Wells, Mr. Barnabas Horton, Thomas Mapes, John Tuthill and Matthias Corwin."

Dr. Whitaker's researches failed to connect the Rev. John Youngs or any of the principal men mentioned above with Hingham. In his *History* he does not discuss the question. The Editor finds no facts to corroborate Trumbull's statement that the pastor and his church came from Hingham. Benjamin Trumbull was a reliable historian but he wrote a century and a half after the founding of Southold and gives no authority for this state-

ment. It is not known positively that Mr. John Youngs was in Southwold during the twelve years from May 1625 to May 1637. His first marriage was there in 1622, and his sons John and Thomas were baptized there in 1625. There is no record in the Southwold Parish Register of the baptism of his other children or of his institution as vicar. Neither has a record been found anywhere of his institution in Hingham or elsewhere. Those were difficult times for ministers of Puritan principles. It was almost impossible for them to obtain a settlement. Cotton Mather wrote* of the Rev. Peter Hobart, a contemporary of Pastor Youngs and the father of Southold's second pastor: "His time in England was attended with much unsettlement of his condition. He was employed here and there, as godly people could obtain permission from the parson of the parish, who upon any little disgust would recall that permission." Finally, in 1635, just two years earlier than Youngs, Hobart emigrated to America, because "the cloud of prelatical impositions and persecutions grew so black upon him." That same cloud grew so black upon Youngs as almost to prevent his escape.

Mather's account of Peter Hobart makes it impossible to believe that Mr. Youngs brought his congregation from Hingham. He writes: "Mr. Peter Hobart was born at or near Hingham, a market town in the county of Norfolk, about the latter end of the year 1604. His parents were eminent for piety. . . . Their zeal was more conspicuous by the impiety of the neighborhood, among whom there were but three or four in the whole town that minded serious religion, and these were sufficiently maligned by the irreligious for their Puritanism." His parents preceded him to New England. Upon his arrival in 1635 "He chose with his father's family and some other Christians to form a new plantation, which they called Hingham; and there gathering a church, he continued a faithful pastor and an able preacher for many years." This leaves no room whatever for Mr. Youngs as the New England representative of Hingham.

*Magnalia, Vol. I, p. 497.

THE CHURCH WAS GATHERED IN SOUTHOLD, NOT IN NEW HAVEN

Thompson, in his *History of Long Island,* says that the Rev. John Youngs "organized a church at New Haven, and they, with others willing to accompany them, commenced the settlement of this town." But Thompson gives no authority for this statement, and it is manifestly unhistorical. It was "here" at Southold that "he gathered his church anew" for it was "here" at Southold that he "fixed his residence." The church which he gathered was not a church organized in New Haven, but it was organized in Southold where he fixed his residence.

Mr. Augustus Griffin, in his *Journal,* tells a lively story of the settlement of Southold—how a company of thirteen men with their families left England about the year 1638; after some weeks arrived at New Haven, "then a small village in the then colony of Connecticut"; how they remained there about two years, until early in the autumn of 1640, when they all embarked in a vessel with their families, effects, and provisions enough to supply them for the coming winter, and sailed to Southold and made their dwellings here. The names of these thirteen men, Mr. Griffin says, were Rev. John Youngs, Barnabas Horton, William Wells, Esq., Peter Hallock, John Tuthill, Richard Terry, Thomas Mapes, Matthias Corwin, Robert Ackerly, Jacob Corey, John Conkline, Isaac Arnold, John Budd. "These men," he adds, "with their families, were the first of any civilized nation that had made the attempt to settle on the east end of Long Island. This took place in the early part of September 1640."

The venerable man who wrote the above when he was ninety years of age was genial, kindly and imaginative, and he drew largely for his facts upon his fancy in making the sketch of the settlement and early history of Southold. No company of thirteen men including those whose names he

gives ever crossed the ocean in the same vessel, or lived two years together in New Haven, or sailed to Southold either at the time or in the manner that he describes in the first pages of his romantic narrative, nor was New Haven at that time in the Colony of Connecticut. His "thirteen adventurers" include men of different generations and some of them were scarcely born in 1640. These facts are now well known in respect to them:

William Wells, Esq., son of an eminent prebendary of the cathedral of Norwich, left England June 19, 1635, in the same vessel with John Bayley, another of the early settlers of Southold. Mr. Wells probably came here by way of Lynn, Massachusetts, and not from New Haven.

Barnabas Horton was a native of Mouseley in Leicestershire. There is no evidence that he was ever in Hingham, England, or in New Haven before he settled at Southold. He may have dwelt in Hampton, Massachusetts, previous to 1640.

Peter Hallock was probably the father of William Hallock and may have come to Southold, but there is only traditional evidence of it.* William Hallock, who died September 28, 1684, left a record, property and posterity here. He was probably the ancestor of all the Hallocks and Hallecks in this country.

John Tuthill was here early and may have come to this place from Hingham, Massachusetts, whence came hither Henry Tuthill, the ancestor of all the Tuthills of Southold. His wife survived him and afterwards became the wife of William Wells, Esq.

*The name of "Hallock's Neck" in the early records indicates that there was an early Hallock here. Presumably he owned land on the Neck but if so he must have laid it down in common to the town before he departed. The great tract, west of Mattituck, on which William Hallock settled, was not inherited but was allotted to him in the First Aquebogue Dividend. —Ed.

Richard Terry sailed from England with his elder brothers Thomas and Robert in 1635. Both Thomas and Richard subsequently made their homes in Southold. In 1640, however, Richard was negotiating with Captain Howe of Lynn, Massachusetts, for a settlement on Long Island, and Captain Howe at that time was planning to settle Southampton.

Thomas Mapes recorded his home lot and other lands in 1652.

[In the Printed Records, Vol. I, p. 469, his age is given as "about thirty" in 1658. This would make him a boy of twelve at the time of the settlement of the Town. This age is corroborated by the fact that his wife, Sarah, daughter of William Purrier, was five years old when brought from England by her parents in 1635. William Purrier may have been one of the earliest settlers of Southold.—Ed.]

Matthias Corwin settled in Ipswich, Massachusetts, before he made his home in Southold. He received a grant of land in that place in 1634. It is evident that he came to Southold by way of New Haven and he may have been in Southold soon after the purchase of the place by the authorities of New Haven. The excellent *Corwin Genealogy*, by the Rev. Tanjore Corwin, D.D., says on page 161 that "the record at Ipswich notes that he emigrated thence to Long Island."

Robert Ackerly probably came from Stamford or New Haven to Southold early in the history of this place but the precise year is unknown.

John Corey may have been a native of Southold. He died here in 1706, more than sixty-five years after the Rev. John Youngs gathered his church in this place. So far as known his name appeared for the first time upon the record here in 1667. He belonged to the second generation here.

John Conklin doubtless came to Southold from Salem, Massachusetts, where he received, as one of its inhabitants, a grant of four acres of land on the 30th day of May, 1649. Before 1655 he removed to Southold and made his home

here, apparently in the part of the town called Hashamommuck. He later removed to Huntington.

Isaac Arnold was born about the time of the settlement of Southold and died more than sixty-six years after the organization of our First Church here. He became a prominent citizen of the second generation. [His earliest record of land was made in 1676.—Ed.]

John Budd was in New Haven in 1639 and for several years thereafter, as the New Haven Records show, and most probably he continued to live there or in England for the next fifteen years. He was in the old country in 1654. On his return he concerned himself with the settlement of Setauket but he became a resident of Southold prior to 1657.

The facts on record in respect to these "thirteen men" most thoroughly prove that there is no historic foundation whatever for the story that they came here together in September 1640 and settled this town. The facts prove that they never came from England in company, that they never were together in New Haven, either in 1640 or before or after that date, that they never came to Southold in the same vessel and at the same time, that some of them were elsewhere for several years after the settlement, that others of them belonged to the second generation of Southold's inhabitants, that they were never organized as a church in New Haven, that the story of the settlement to which Griffin's *Journal* has given currency is a fiction.

[This picturesque legend lends itself admirably to pageantry and probably will be used always at celebrations of the birth of Southold. The Founders landed at Southold, though not all at the same time, and their place of landing is correctly marked by the beautiful Founders' Landing Park. The use of imaginative legends in the artistic portrayal of historic events is common and desirable, but it ought to be remembered that they are not history but ideal representations of history. When Dr. Whitaker took pains to show conclusively that the story of Southold's

settlement by a company of men who came from New Haven to an unoccupied wilderness in the autumn of 1640 was fictitious, he had in view an important objective. He was about to establish the claim that Southold was the earliest English settlement in the State of New York, showing that there were settlers here *before* September 1640. When he showed that Mr. Griffin's story was not history he removed the only cloud on Southold's title to precedence.—Ed.]

EARLY SETTLEMENT OF SOUTHOLD

Thompson says that the Rev. John Youngs "came to New Haven in 1638"; and this statement is likely to hold good. He also states that "the Governor of New Haven, Theophilus Eaton, and the authorities there, had not only aided the first settlers in their negotiations about the purchase of the soil, but actually took the conveyance in their own names, and exercised a limited control over the territory for several years." These statements rest immovably on the New Haven Records.

On the 18th of June, 1639, Matthew Sunderland leased of James Farrett [agent for Lord Stirling, to whom King Charles I had granted all of Long Island] lands which are in the Town of Southold. On the 4th of September, 1639, he took a receipt for rent paid thereon. The next year he improved the land and paid rent thereon a second time, September 9, 1640.* After Sunderland's death his widow retained possession of his improvements, and in 1649, she having previously married William Salmon, her second husband and her children took the personal property and claimed the land under the lease from Farrett.†

Farrett's first transaction with the Southampton people was a year later than with Sunderland—one being June 18, 1639, and the other being June 12, 1640.

*Printed Records, Vol. I, pp. 201, 203.
†*ibid.*, pp. 168, 125, note.

Richard Jackson was appointed in Massachusetts, 20th of November, 1637, on a committee to lay off Sudbury. In March, 1638, another man, named Oliver, was appointed in his place. On the 15th of August, 1640, he obtained a deed from Lord Stirling's agent, James Farrett, for lands which he had purchased in this town. This was earlier than Stirling's deed to Southampton. On the 25th of October, 1640, he sold this land with his house upon it and other improvements to Thomas Weatherby, mariner, for fifteen pounds sterling. Weatherby subsequently sold it to Stephen Goodyear, the eminent merchant of New Haven, and Goodyear, with title from Weatherby, Jackson and the Indians, sold it to John Ketcham, by whom it was conveyed to Thomas Moore,* in the possession of whose descendants and heirs it remains, it is believed, until this day.

The sale of his land with his dwelling house and other improvements by Jackson was made four days after the Rev. John Youngs gathered his church in this place.

It is not known how many other settlers were here in 1639 and the following year, before the church was organized on the 21st of October, 1640. In the planting of the adjoining Town of Southampton, it would appear, some of the men at least were on the soil several months before the founding of their church in November 1640. The first settlers of New Haven landed on the site chosen for their plantation the 15th of April, 1638, but it was not until August 21, 1639, that the church was fully organized. The analogy of the neighboring settlements, the known facts and the nature of the case leave no doubt that some of the early settlers of Southold were here many months, and perhaps two years, before the organization of the church on the 21st of October, 1640. We trace them on their way hither through other parts of New England from 1635 onward. Some of them removed from

* For these important deeds see Printed Records, Vol. I, pp. 112-16.

other places during the years 1638 and 1639 and probably came here about that time.

It was not the custom of the early settlers of New England and other parts of the country to purchase the Indian title and afterwards begin the settlement. On the contrary, the settlements were first begun and subsequently the settlers engaged in trade with the Indians, and when it became convenient they purchased the Indian title to the land which they had already occupied. So it was done at Plymouth and Wethersfield and Hartford and New Haven and New York and many other places. So it was done on Long Island at Southold, Southampton, Jamaica and elsewhere. The purchase of Southold was made of the Indians here as early at least as August 1640, and it is simply preposterous to suppose that the earliest settlers, the Rev. John Youngs and his companions, came here and began the settlement of the town at a later date. There seems to be all-sufficient evidence to support the oft repeated historic statement which is made in the words of the Rev. Dr. Prime's *History*, page 131, "Southold was the first town settled on Long Island."

Mr. George R. Howell, the historian of Southampton, has recently presented a claim to this distinction in behalf of that town. But the claim is based upon the unfounded supposition that there were no settlers in the Town of Southold previous to the autumn of 1640, about the time of the organization of the church in October (which the Hon. Silas Wood, in his *Towns of Long Island*, seems erroneously to regard as the settlement of the town), or the claim is put forth on the ground of an imaginary transfer of an imaginary church or company of men from New Haven to Southold, as stated by Griffin, "in the early part of September, 1640." The truth is that the settlement here was so old in the autumn of 1640 that Richard Jackson, who had cultivated his land and built his house and other improvements here, desired at that time

to sell, and did sell, his improved property within this town four days after the date of the organization of the First Church of Southold.

SOUTHOLD'S INDIAN NAME

When Southold became a part of the Jurisdiction of the New Haven Colony the people and government of that plantation sometimes called this Long Island town by its Indian name, Yennecock or Yennecott, and sometimes by its English name, Southold. When the people of Southold were about to build a village at the western end of the territory of the town, on Wading River, they voted in Town Meeting that it should be called Westhold.*

*Printed Records, p. 136. Mr. J. Wickham Case adds in the printed record, "Never was extensively so called."—Ed.

CHAPTER II

EARLY SETTLERS AND THEIR DESCENDANTS

FOR nearly thirty years past I have been carefully making a list of the early settlers who left written evidence (in the Town Records, in deeds conveying land or other property, in wills, on tombstones, or other documents) that they were full-grown men here within the lifetime of the first pastor. Nearly all named in the list which I have made were not only residents here but also landowners. In the words of the Town Patent they were "Freeholders and Inhabitants." Of course there were many who left no written record which has survived them and come down to us. But the life which they lived here has gone into the body and soul of those activities and endurances that have formed the history and character of this place. Though we know not their names we nevertheless enjoy the fruit of their virtues and reap the harvest of their toils. The very fact that they are unnamed may be owing to their superior modesty and worth, just as a goodly number of women, faithful daughters, wives and mothers, who left no record here, doubtless surpassed in patience, industry, virtue and piety many sons, husbands and fathers whose names are thus known. They shall in a future day and thenceforth and forever have their proper and honorable meed when the names written in the Book of Life become known to all mankind.

Here is the list, which is believed to be accurate as to all whom it includes:

ROBERT AKERLY
ISAAC ARNOLD
THOMAS BAKER
JOHN BAYLEY

THOMAS BENEDICT
RICHARD BENJAMIN
SIMEON BENJAMIN
JOHN BOOTH
RICHARD BROWN
RICHARD BROWN, JR.
JOHN BUDD
DAVID CARWITHE
HENRY CASE
ROGER CHESTON
RICHARD CLARK
JOHN CONKLIN
JOHN CONKLIN, JR.
JACOB CONKLIN
THOMAS COOPER
JOHN COREY
JACOB COREY
ABRAHAM COREY
MATTHIAS CORWIN
JOHN CORWIN
THEOPHILUS CORWIN
WILLIAM CRAMER
CALEB CURTIS
THOMAS CURTIS
PHILEMON DICKERSON
PETER DICKERSON
JOHN DICKERSON
THOMAS DIMON
NICHOLAS EDES
JOHN ELTON
MATTHIAS EDWARDS
JOHN ENGLAND
JEFFREY ESTY
WILLIAM FANSEY
BENONI FLINT
JOHN FRANKLIN
JOHN FROST
CHARLES GLOVER
SAMUEL GLOVER
RALPH GOLDSMITH
JOHN GREETE
SAMUEL GROVER
SIMON GROVER
JAMES HAINES
JOHN HAINES
WILLIAM HALLOCK
RICHARD HARRUDE
JOHN HERBERT
JOHN HERBERT, JR.
JAMES HILDRETH
BARNABAS HORTON
JOSEPH HORTON
BENJAMIN HORTON
CALEB HORTON
JOSHUA HORTON
JONAS HOULDSWORTH
RICHARD HOWELL
THOMAS HUTCHINSON
RICHARD JACKSON
JOSEPH JENNINGS
WILLIAM JOHNSON
JEFFREY JONES
JOHN KETCHUM
JOHN KING
SAMUEL KING
THOMAS MAPES
THOMAS MAPES, JR.
JEREMIAH MEACHAM
STEPHEN METCALF
GEORGE MILLER
THOMAS MOORE
BENJAMIN MOORE
JONATHAN MOORE
NATHANIEL MOORE

FRANCIS NICHOLS
HUMPHREY NORTON
THOMAS OSMAN
ISAAC OVERTON
PETER PAINE
JOHN PAINE
JOHN PEAKIN
EDWARD PETTY
WILLIAM PURRIER
JOHN RACKET
THOMAS REEVE*
THOMAS RIDER
JOHN RIDER
WILLIAM ROBINSON
EVAN SALISBURY
WILLIAM SALMON
JOHN SALMON
THOMAS SCUDDER
HENRY SCUDDER
JOSHUA SILVESTER
RICHARD SKIDMORE
ARTHUR SMYTH
NATHANIEL SMYTH
ROBERT SMYTH
THOMAS STEVENSON
EDWARD STEVENSON
MATTHEW SUNDERLAND
JOHN SWEZEY
THOMAS TERRELL
RICHARD TERRY
THOMAS TERRY
JOHN TERRY
DANIEL TERRY
EDWARD TREADWELL
JOHN TUCKER
CHARLES TUCKER
HENRY TUTHILL
JOHN TUTHILL
JOHN TUTHILL, JR.
DANIEL TURNER
THOMAS TUSTIN
JOHN UNDERHILL
JEREMIAH VAIL
JEREMIAH VAIL, JR.
THOMAS WEATHERBY
WILLIAM WELLS
HENRY WHITNEY
THOMAS WHITTIER
JOHN WIGGINS
ABRAHAM WIGGINS
BARNABAS WINES
BARNABAS WINES, JR.
SAMUEL WINES
JOHN YOUNGS, PASTOR
JOHN YOUNGS, JR.
THOMAS YOUNGS
SAMUEL YOUNGS
JOSEPH YOUNGS
CHRISTOPHER YOUNGS
JOSEPH YOUNGS, MARINER
JOSEPH YOUNGS, JR.
GIDEON YOUNGS

TOTAL, 138

*James Reeve in original, which is evidently a mistake. See Printed Records, Vol. I, p. 37; Craven's *Mattituck*, p. 71.

CHARACTER OF THE EARLY SETTLERS

It has fallen in my way to learn much of the history of some of these men and of their descendants of the earlier generations, and I may say that there is abundant evidence from many sources that the first settlers were lovers of liberty and virtue and had intelligence, wisdom, enterprise, industry, endurance and piety enough to make them, by God's blessing, the worthy founders of a permanent and prosperous church and town. Throughout the period of twenty-two years from the first planting of the Town it was only the men who were church members in full communion that could be voters in the Town Meeting or hold any office of trust or responsibility in the Town. Their faith and patience, their foresight and energy, their pure worship of God, their high moral life through obedience to His word and their supreme trust in His Son, enabled those who knew them to say: "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." They faithfully accomplished the work which Divine Providence committed to their hearts and hands and left to their successors the precious inheritance that sprang into existence as the fruit of their virtues and their toils.

EARLY REMOVALS FROM SOUTHOLD

Of the full-grown men who lived here and left their record in the annals of this Town during the period of the ministry of the first pastor, from 1640 to 1672, not a few removed to other places and became important factors and elements in the settlement and life of other towns.

Of these Thomas Baker removed to East Hampton, Long Island. He was one of the settlers and representatives of that town who obtained in 1649 the title from Governor Eaton and Governor Hopkins, these governors having purchased it the previous year from the native chiefs of Manhanset

(Shelter Island), Montauk, Cutchogue and Shinnecock. His name is first in the list of residents of East Hampton who in 1660 bought the title of Montauk from the widow and son of the chief. In this list also are the names of Jeremiah Meacham and George Miller, who had been previously inhabitants of Southold.

John Tucker lived on the site of Mr. Barnabas Horton Booth's present residence [now occupied by Oliver A. Mayo]. His home and land there gave name to the street known as Tucker's Lane. He became one of the early settlers of the Town of Brookhaven, Long Island, and so did William Fansey, John Budd, Arthur Smyth, Robert Akerly and John Frost.

John Underhill, the famous captain, ended his remarkable career in Oyster Bay Township, Queens County, Long Island. The early history of New England and New York very clearly shows how he used his sword. While he was living in Southold he wrote a letter to John Winthrop, Jr., a part of which letter may show how he used his pen. It is this:

"Southould, L.I.,
"12 of April, 1656.

"Sir I was latli at Flusching. Hanna Feke is to be marrid to a verri gentiele young man, of gud abiliti, of lovli fetture and gud behafior."

This Hanna Feke was a sister of Captain John Underhill's wife, Elizabeth Feke—not "Field," as Thompson says in his *History of Long Island*—and, sure enough, she was married to John Bowne on the 7th day of the next month after Captain Underhill wrote the above letter to Governor Winthrop.

Thomas Stevenson,* who came to Southold and lived

*Stevenson's Meadow, often mentioned in the Town Records, sometimes called Stephen's Meadow, was near the junction of the Oysterponds Road and Northside Highway.—Ed.

here as early as 1644, was in Hempstead in 1647, when land was assigned to him there. He settled in Newtown as early as 1655.

Thomas Benedict was a native of Nottinghamshire, England. He came early to Southold and settled in Hashamommuck on the east side of the creek which derived its earliest English name from his own. It was first called Thomas Benedict's Creek, later Thomas's Creek, then Tom's Creek, and now Mill Creek. The house in which he lived was not far from the Sound. His five sons and four daughters were born in Southold. He subsequently removed to Huntington, thence to Jamaica, Long Island, and afterwards settled at Norwalk, Connecticut. He was a prominent man in each of these places. See the *Benedict Genealogy*, by his descendant, Henry M. Benedict, of Albany, New York.

John Bayley was born in England in 1617 and resided at Guilford in the jurisdiction of New Haven General Court in 1642. He came to Southold in 1654, sold his dwelling and home lot here in 1661 and removed to Jamaica, Long Island. He was the first who signed the petition to Governor Nichols for permission to plant Elizabeth, New Jersey, and the first man named in the Indian deed for that place. He was also the first of the four men to whom the patent was granted by the Governor under the Duke of York. He probably never removed from Jamaica to Elizabeth. See the Rev. Dr. Hatfield's *History of Elizabeth*.

William Cramer moved from Southold to Elizabeth, New Jersey, and so did John Dickerson, John Haines, William Johnson, Jeffrey Jones, Evan Salisbury, Barnabas Wines, Jr., and Thomas Youngs. All these men were among the early settlers of that place.

DESCENDANTS OF EARLY SETTLERS

The descendants of many of these early settlers have been numerous, eminent and influential.

Not a few who trace their lineage to the first pastor are professional men—clergymen, physicians, lawyers, judges. One of his descendants was a governor of the State of New York and was before his election known as Colonel John Youngs.

[*The Youngs Family*, the elaborate work of the late Selah Youngs, Jr., published in 1907, contains the names of more than two thousand descendants in eleven generations of this family, widely scattered, some known as Young and some as Youngs. That the quality of the strain is not failing is indicated in the distinguished record of J. Addison Young, son of the late Deacon James Halsey Young of Aquebogue, trained at the old Franklinville Academy, Williams College and Columbia Law School, a prominent lawyer and district attorney of Westchester County, and now a member of the Appellate Division of the Supreme Court of the State of New York.—Ed.]

William Wells was a lawyer who came from the city of Norwich in Norfolk County, England. He seems to have been a younger son of the Rev. William Welles, S.T.B., rector of the splendid church of St. Peter's Mancroft, and prebendary of the cathedral. He left England, it is believed, June 19, 1635, in the same vessel with John Bayley. He probably came to Southold by way of Lynn, Massachusetts, and not from New Haven.

Large families of Dickersons and Dickinsons are descendants of Southold's Philemon Dickerson. Mahlon Dickerson, Secretary of the Navy (who during the autumn of 1851 erected in our cemetery a massive monument to the memory of his ancestors), and his brother, Philemon Dickerson, Governor of New Jersey, as well as Daniel S. Dickinson, United States Senator from the State of New York, sprang from the Southold settler, who came to this place by way of Salem and of Lynn, Massachusetts.

Among the passengers on the *Mary Anne* when John Youngs was forbidden passage Philemon Dickerson was listed as a

servant in Hotten's *Passenger Lists,* p. 293. His upright life and distinguished descendants illustrate Cotton Mather's observation in the *Magnalia,* Vol. I, p. 240:

> "They were generally careful to bring over none but godly servants in their own families, who afterwards, with God's blessing on their industry, have arrived, many of them, unto such plentiful estates that they have had occasion to think of the advice which a famous person gave in a public sermon at their first coming over: 'You that are servants mark what I say: I desire and exhort you to be kind a while hence unto your masters' children. It won't be long before you that came with nothing into the country will be rich men when your masters, having buried their rich estates in the country, will go near to leave their families in a mean condition; wherefore, when it shall be well with you, I charge you to remember them.' "

Within two years of his arrival in Salem Philemon Dickerson received a grant of twenty acres of land. He soon acquired other acres by grant and purchase. He was a successful tanner there as he was later in Southold. He sold his Salem property in February, 1652 (1651, 5th day, 11th month).* Baptism of four of his children, Mary, Thomas, Abigail and Peter, appears in the records of the First Church of Salem,† from 1642 to August 9, 1648. So it appears that the monument erected to his memory by the Hon. Mahlon Dickerson is in error in placing his removal to Southold in 1646.

The descendants of Deacon Barnabas Wines include many eminent men, among them General Wines of New Jersey, prominent in Morris County during the Revolutionary War, and the Rev. Dr. Abijah Wines, a native of Southold, who was born May 27, 1776, married a daughter of the Hon. Benjamin Giles, had two children and built his dwelling house on his farm in Newport, New Hampshire, before he

*Essex (Massachusetts) Historical Collection, IX, p. 171.
†*ibid.*, VI, p. 238.

commenced his preparation for Dartmouth College, from which he was graduated in 1794, and subsequently became the first professor of Systematic Theology in the Seminary now at Bangor, Maine. To this family also belongs the late Rev. Enoch Cobb Wines, D.D., who was born in Hanover, New Jersey, February 17, 1806, and became so well known as college professor and college president, author of many volumes, especially his *Commentaries on the Laws of the Ancient Hebrews,* and whose labors have made him famous in all parts of Christendom as the foremost advocate of the age in behalf of prison reformation.

The descendants of Matthias Corwin are very numerous and widely spread. *The Corwin Genealogy* indicates the names and relations of many worthy persons, among them, Thomas Corwin, Congressman, Governor of Ohio, United States Senator, Secretary of the Treasury, Minister to Mexico. Both of his grandparents were Southolders.

William H. Seward, Governor of New York, United States Senator, Lincoln's Secretary of State, was a descendant of John Swezey of Southold.

Fitz Greene Halleck, 1790-1869, the poet, whose *Marco Bozzaris* used to be familiar to every schoolboy, belonged to the Southold family of the fourth generation from John, the Quaker son of 1 William.

The Hallocks have also produced military men, such as Captain Peter (later Major) of Revolutionary fame, grandson of 1 William's son Peter. Major Peter's son, Deacon Jabez, moved from West Mattituck to Westernville, New York, and his son, Lieutenant Joseph, of Westernville, fought in the War of 1812. Lieutenant Joseph's son, Major-General Henry Wager Halleck, was commander in chief of the Union Army in the Civil War from July 1862 to March 1864. Captain Peter and his father are buried in the Mattituck churchyard.

A notable descendant of the Horton family was the late Governor James Davis Porter of Tennessee, whose mother was

Geraldine Horton (seventh generation, daughter of 6 Josiah, 5 Richard, 4 Caleb, 3 Barnabas, 2 Caleb, 1 Barnabas). James Davis Porter was born at Paris, Tennessee, 1828. Graduated at the University of Nashville, 1846. Lawyer, an adjutant general in the Confederate Army, member of the Tennessee Constitutional Convention of 1870, district judge, Governor, two terms (1875-78), Assistant Secretary of State in Cleveland's first administration, Minister to Chile. Died 1912.

Simeon Benjamin (1792-1868), of the fifth generation from Richard, was the founder of Elmira College, the first full-course college for women, in 1855. Born on a farm near the Sound Avenue Congregational Church, he became a merchant in New York City, amassed a considerable fortune, removed to Elmira in 1835 and was for more than thirty years a leader there in business, religious, and philanthropic enterprises. His wife was Sarah Wickham Goldsmith, granddaughter of the Rev. Benjamin Goldsmith.

Anna Symmes, the wife of General William Henry Harrison, ninth President of the United States, and grandmother of President Benjamin Harrison, was of Southold Town stock. Her parents, John Cleves Symmes and Anna Tuthill, both natives of Southold Town, were married October 30, 1760, by the Rev. Nehemiah Barker of Mattituck. Her older sister, Mary, was baptized in 1767 by the Rev. Benjamin Goldsmith, of Lower Aquebogue (Jamesport). Anna was born in Morristown, New Jersey. Her father was a famous man, a colonel in the Revolutionary Army, a member of the Supreme Court of New Jersey, a member of the Continental Congress, judge of the Northwest Territory, with his home in Marietta, Ohio, founder of the City of Cincinnati. His father, the Rev. Timothy Symmes, was pastor, about 1740, of an almost forgotten church in Upper Aquebogue. The Rev. Timothy married Mary, daughter of Captain John and Mary (Hallock) Cleaves, of Lower Aquebogue. Mary Hallock Cleaves, according to a family record of the late Addison Colden Cleaves of Brooklyn, was born in 1697. This seems to identify her with Mary, daughter of 2 William Hallock, named last in his family in the census of

1698. Mrs. Harrison's mother, Anna Tuthill, was a daughter of Henry and Phoebe (Horton) Tuthill, whose graves are in the Mattituck churchyard. They both belonged to the fifth American generation of old Southold families.

In the section of his *History* dealing with the pastorate of Southold's third minister, the Rev. Benjamin Woolsey, Dr. Whitaker gives striking evidence of his influence in promoting the intellectual and spiritual development of his people, instancing a group of the sons of Southold who in Mr. Woolsey's day went to college and led useful lives in the wider world. His brief biographies of these men are placed here in connection with the names of other notable descendants of the Founders.

Abner Reeve, a son of Thomas Reeve [and a grandson of our first Thomas Reeve], was born in Southold in 1710. He acquired a liberal education. Having finished the course of studies in Yale College he was graduated in the Class of 1731. He studied theology three or four years and was licensed in Southold to preach the gospel, in 1735. He settled in the same year in Nesaquake in Smithtown. He was the first minister who ever resided in that town. His disposition was amiable and his scholarship excellent, but his habits were somewhat eccentric, and the social customs of the times led him into the intemperate use of strong drink, so that he was for a time laid aside from the ministry, after he had served as a licensed preacher at Smithtown, Fire Place [South Haven] and Huntington for ten or twelve years. He returned to Southold and here, under the faithful ministry of our fifth pastor, the Rev. William Throop, was restored to sobriety and the life of godliness. He was ordained and installed as pastor at Moriches in 1755. In 1763 he removed to Blooming Grove, Orange County, New York. He afterwards became minister of Burlington, Vermont, where he remained until his death, in 1763, at the age of eighty-five years. His wife was Mary Topping.

The Rev. Ezra Reeve, eldest son of the Rev. Abner and Mary Topping Reeve, was born in Southold in 1733, and honors the place of his birth. He was graduated at Yale in 1757, being in the same class with the eminent judge and United States Senator, John Sloss Hobart, and the famous Governor Edmund Fanning, who was also a Southold man. Mr. Reeve was ordained and installed the first pastor of Holland, Hampden County, Massachusetts, in 1765, the year that the church was organized. He fulfilled his ministry faithfully and died there April 25, 1818, aged eighty-five years.

Tapping Reeve, another son of the Rev. Abner and Mary Topping Reeve, was born at Fire Place [South Haven], in October 1744. He was given his mother's family name and in his case Tapping has become the established spelling. He prepared for college, studied in Princeton and was graduated in 1763. While he was in Princeton he formed an acquaintance with the only daughter of the President of the College, the Rev. Aaron Burr, and in due season he married her. She was a grandddaughter of Jonathan Edwards, and her only brother was the third Vice-President of the United States. Tapping Reeve settled in Litchfield, Connecticut, founded the celebrated Law School of that place, and became the Chief Justice of the State. He was the head of the school for nearly forty years and taught a larger number of the most eminent lawyers in the United States than any man of his own generation or of any previous age. On his death, December 13, 1823, his pastor, the Rev. Dr. Lyman Beecher, said of him: "I have never known a man who loved so many persons and was himself beloved by so many." He was the first lawyer of prominence in this country who labored to make a change in the laws controlling the property of married women.

Simon Horton was another of the boys who grew up under Mr. Woolsey's ministry. His parents were Joshua Horton, ensign, and Elizabeth (Grover) Horton. His mother was a daughter of Simon Grover, whose wife was Elizabeth, daugh-

ter of Thomas Moore. Joshua Horton, ensign, was a son of Joshua Horton, son of the original Barnabas. Simon Horton was born March 30, 1711. According to the tradition of the family, both he and his second cousin, the Rev. Azariah Horton, were born in the old Barnabas Horton house, which stood until 1878. He was graduated at Yale in the same class with his townsman, Abner Reeve, in 1731. He pursued his theological studies, most likely with his pastor, for a few years and, some time between September 1734 and September 1735, was ordained by the Presbytery of East Jersey and installed as the first pastor of Connecticut Farms, four or five miles from the city of Elizabeth, New Jersey. His parish covered a large extent of territory and included the present parish of Springfield, New Jersey. He belonged to the New Side in the Presbyterian Church, as might be inferred from his associations. He removed from Connecticut Farms in 1746, and was succeeded there by Southold's fourth pastor, the Rev. James Davenport, while he himself was installed as successor of the Rev. Samuel Pomeroy in the pastoral office at Newtown, Long Island. Here he fulfilled the duties of his office until 1772, when he resigned, and thereafter resided with his son-in-law, Judge Benjamin Coe, of Newtown. During the later years of his life he was sent by the Presbytery yearly to supply the East and West Houses on Staten Island. Throughout the War of Independence he was an earnest and active patriot, and was driven, with his son-in-law, from his home by the British. They found a refuge in Warwick, Orange County, New York. He died May 8, 1786.

Azariah Horton, a few years younger than Simon, was born in the same old Barnabas Horton house. He was a son of Jonathan, whose father was Jonathan, the youngest son and principal heir of Barnabas, succeeding him in the possession of the homestead. Azariah's mother, the wife of Jonathan Horton, Jr., was Mary Tuthill, daughter of John and granddaughter of Henry Tuthill, one of the early settlers of South-

old. Azariah Horton was born March 20, 1715. He was graduated at Yale in the Class of 1735, being ranked in social standing second below President Burr and sixth above the Rev. Dr. Bellamy. He was ordained by the Presbytery of New York in 1740. He received a call to settle in a desirable parish on Long Island, but declined this call in order to labor among the Shinnecock Indians. For nine years, from 1741 to 1750, he was a missionary among the Indians on Long Island. There was in Edinburgh, Scotland, a "Society for Propagating Christian Knowledge," and it was this society that supported the missionaries David and John Brainerd, as well as Azariah Horton, in their labors for the Indians. Some of Azariah Horton's journals were printed by the Scotch Missionary Society, and quotations from them are found in Prime's *History of Long Island* and in Furman's *Antiquities of Long Island*. He went in 1742 to the Forks of the Delaware (Delaware and Lehigh Rivers at Easton, Pennsylvania) to prepare the Indians there for the ministry of Brainerd. When his work among the Indians was essentially accomplished be became the first pastor of the church of Madison, New Jersey, in 1751. He faithfully served in this church for twenty-five years and resigned his charge in November 1776. On the 27th of March in the next year he died. His modest gravestone in the Madison churchyard was replaced with a more beautiful monument by an unknown gentleman who appeared in Madison many years later. The Rev. Theodore L. Cuyler, D.D., was one of his descendants.

Thomas Youngs, another of the lads under Mr. Woolsey's ministry, was born in Southold in 1719. He was graduated at Yale in the Class of 1741, a class eminent for the ability of its members. He became the judge of his native county and a member of the State Legislature, in which he served his country from 1784 to 1786. His death occurred on the 19th of February, 1793. He was a son of Judge Joshua Youngs,

who was a son of Zerubbabel,* whose father was Colonel John Youngs, the eldest son of the first pastor. Thomas Youngs married Rhoda Budd and made his home in that part of the town which was then called Stirling, and near the present Stirling Creek. He owned about his house some five hundred acres of land, east of Greenport, extending from Long Island Sound to Gardiner's Bay. He held his land firmly, and his son Thomas, who became its possessor at the death of the judge, followed his example. [At his death, in 1816, it was divided among his children.—Ed.]

David Youngs, a kinsman of Judge Thomas Youngs, born in the same town and in the same year, 1719, was a fellow student in the same class and received his degree from Yale at the same time, 1741. [David was son of John, son of Christopher, son of Pastor Youngs.] The Rev. Dr. Samuel Hopkins, of Newport, Rhode Island, a college classmate, commended him as excelling Brainerd and Buell in fervency of spirit and Christian zeal. He became the third pastor of Brookhaven [Setauket], ordained there by the Presbytery of New Brunswick, October 12, 1742. In May 1749 he became a member of the Presbytery of Suffolk. He died April 18, 1752.

[Selah Youngs, Jr., says that "a paper in his handwriting contains a list of 42 members before his time and of 55 additions in his time." Naphtali Dagget, then pastor at Smithtown and afterwards President of Yale College, preached his funeral sermon and in it he said, "He was the faithfullest of friends." —Ed.]

*The tombstone of Justice Thomas Youngs (1719-1793), in the East Marion burying ground, agrees with Dr. Whitaker above, stating that "he was the son of J[oshua] Youngs, Esq., son of Mr. Zerubbabel Youngs, son of Col. John Youngs, son of the Rev. Jno. Youngs." Selah Youngs, Jr., in his *Youngs Family*, pp. 64, 85, 86, holds that Justice Joshua was the son of John, the eldest son of Colonel John Youngs, and that Colonel John had no son named Zerubbabel. He makes out a good case in spite of the inscription on the stone. At any rate there is no doubt that Justice Joshua was grandson of Colonel John.—Ed.

In the pages of *Who's Who in America* the old family names of Southold appear frequently. Without doubt scores of those named are of Southold origin. A thorough investigation would reveal, probably, that most of them can be traced to Southold. A few can be identified readily.

CORWIN. *All* of the Corwins in the latest edition of *Who's Who*, (Vol. 16), with two others from former volumes, are gladly gathered into the Southold fold, with the kind help of Professor Robert N. Corwin of Yale University. They are:

Arthur Mills Corwin, M.D., Chicago, Illinois. Physician, Author. Born in Honolulu, of missionary parentage. Princeton, 1887; Rush Medical College, M.D., 1890. His impressive list of activities and connections as a medical man and civic reformer may be read in *Who's Who*. Ninth generation from Matthias Corwin (8 Rev. Dr. Eli, 7 John Howell, 6 Eli, 5 David, 4 Samuel, 3 Theophilus, 2 Theophilus, 1 Matthias).

Edward Samuel Corwin, Princeton, New Jersey. University Professor, Author. Born, Plymouth, Michigan. University of Michigan, 1900; University of Pennsylvania, Ph.D., 1905. Professor of Politics, Princeton University, 1911-1918, Professor of Jurisprudence, since 1918. Of international reputation as a political economist. Tenth generation (9 Frank A., 8 Edward Dods, 7 Isaac, 6 Stephen, 5 Stephen, 4 Samuel, 3 Samuel, 2 John, 1 Matthias).

Richard Warren Corwin, M.D., late of Pueblo, Colorado. Surgeon, Author. Born, Binghamton, New York. Cornell, 1874; University of Michigan, M.D., 1878. One of most prominent surgeons and citizens of Colorado for fifty years. Died, 1928. Ninth generation (8 Walter Scott, 7 Richard Warren, 6 Asa, 5 David, etc., as Arthur Mills C. above).

Robert Nelson Corwin, New Haven, Connecticut. University Professor, Author. Born, Baiting Hollow, Long Island. Yale, 1887; Heidelberg University, Ph.D., 1893. Professor of German, Yale University; chairman, Yale Board of Admission. Eighth generation (7 Josiah Frank, 6 Robert, 5 John, 4 John, 3 Daniel, 2 Theophilus, 1 Matthias).

DICKERSON (DICKINSON). Some of the grandsons and great-grandsons of Philemon Dickerson went to New Jersey and some of their children moved toward the West and the South. Among Philemon's widely scattered descendants Dickinson has become the commoner form of the name. Probably a majority of the Dickinsons in the current *Who's Who* are of the Southold family. Only one, however, can be identified readily as a son of Southold. The name of his father and of his eldest son is Philemon. He is

Clinton Roy Dickinson, East Orange, New Jersey. Editor, Author. Born, Newark, New Jersey. Princeton, 1909. He is associate editor of the *Printers' Ink* publications and the author of many short stories. He was a major in the World War. He served on President Harding's Unemployment Conference. He is tall, well built, and resembles in appearance the Dickersons of Southold Town. Ninth generation (8 Philemon Olin, 7 Philemon, 6 Philemon, 5 Brainerd, 4 Peter, 3 Philemon, 2 Peter, 1 Philemon).

HALLOCK or HALLECK. Following the *Hallock Genealogy*, the generations are numbered below as from Peter, the father of William. *All* of this name in the current *Who's Who* are of the Southold family, as follows:

Reuben Post Halleck, LL.D., Louisville, Kentucky. Author, Lecturer. Born, Rocky Point, Long Island. Yale, 1881; Kentucky State University, LL.D., 1912. Ninth generation (8 Rev. Luther, 7 Thomas, 6 Thomas, 5 Noah, 4 Noah, 3 Peter, 2 William, 1 Peter).

Rev. Frank Hudson Hallock, S.T.D., Evanston, Illinois. Born, New York City. Author, Professor of Old Testament and Semitic Languages in Western Theological Seminary (P.E.), Chicago, Illinois. Ninth generation (8 Joseph Treadwell, 7 Isaac, 6 Richard, 5 Richard, 4 William, 3 John, 2 William, 1 Peter).

Frank Kirkwood Hallock, M.D., Cromwell, Connecticut. Specialist in neurology. Tenth generation (9 Winthrop B., 8 Samuel Titus, 7 Nicholas, 6 James, 5 Edward, 4 John, 3 John, 2 William, 1 Peter).

Gerard Hallock (1867-1929). Late principal of the Hallock School, Great Barrington, Massachusetts. Ninth generation (8 William Homes, 7 Gerard, 6 Rev. Moses, 5 William, 4 Noah, 3 Peter, 2 William, 1 Peter).

Rev. Gerard B. F. Hallock, D.D., Rochester, New York. Clergyman, Author. Ninth generation (8 Homan Benjamin, 7 Homan, 6 Rev. Moses, etc., as above).

Rev. Henry G. C. Hallock, Ph.D., Shanghai, China. Missionary, Author. Ninth generation (8 Homan Benjamin, etc., as above).

Rev. Robert C. Hallock, Ph.D., Valatie, New York. Clergyman, Author. Ninth generation (8 Homan Benjamin, etc., as above).

Mary Elizabeth Hallock (wife of Frank L. Greenewalt, M.D.), Philadelphia, Pennsylvania, concert pianist. Ninth generation (8 Samuel, 7 Homan, etc., as above).

The last five above are all of the third generation from the Rev. Moses Hallock (1760-1837), a minister and famous schoolmaster of Plainfield, Massachusetts.

Horton. About half of the Hortons listed in *Who's Who* are evidently of Southold descent, as follows:

Rev. Douglas Horton, Brookline, Massachusetts. Clergyman, Author. Born, Brooklyn, New York. Princeton, 1912; Hartford Theological Seminary, 1915. Chaplain, U.S.N., in World War. Minister, Leyden Congregational Church, Brookline. Ninth generation (8 Byron, 7 Ovid, 6 Isaac, 5 William, 4 Daniel, 3 David, 2 Joseph, 1 Barnabas).

George Horton, Washington, D.C. Diplomatic Service, Author. Born, Fairville, New York. University of Michigan, 1878; George Washington University, Litt.D., 1903. American Consul at Athens, Saloniki, Smyrna, Budapest. Conspicuous international service during and after World War. Ninth generation (8 Peter Davis, 7 John, 6 Israel, 5 Israel, 4 Jonathan, 3 Jonathan, 2 Caleb, 1 Barnabas).

George Terry Horton, Chicago, Illinois. Civil Engineer, Manufacturer. Born, Waupun, Wisconsin. Rensselaer Polytechnic Institute, C.E., 1893. President and manager, Chicago

Bridge and Iron Works. He is properly proud of his ancestry and in *Who's Who* describes himself as "desc. Barnabas Horton, Long Island, 1635." Ninth generation (8 Horace Ebenezer, 7 Hiram Terry, 6 Luther, 5 David, 4 David, 3 David, 2 Caleb, 1 Barnabas).

Henry Hollis Horton, Nashville, Tennessee. Governor. Born, Princeton, Alabama. Governor of Tennessee since 1927. Ninth generation (8 Rev. Henry Hollis, 7 William Everett, 6 Amos, 5 William, 4 Joshua, 3 Joshua, 2 Joshua, 1 Barnabas).

Ozé Roscoe Horton, Gainesville, Georgia. Teacher. Born, South Carolina. Furman University, South Carolina, 1906. President Georgia Military Institute before World War, colonel in active service in France, now head of Riverside Military Academy, Gainesville, Georgia. Ninth generation (8 Ozé Roscoe, 7 Grief, 6 Jethro and Sally, 5 David the father of Sally, 4 John, 3 David, 2 Joseph, 1 Barnabas).

Robert Elmer Horton, Voorheesville, New York. Hydraulic Engineer, Author of technical books. Born, Parma, Michigan. Albion College, B.Sc., 1897. District Engineer, U.S. Geological Survey, 1900-06; hydraulic expert in New York Barge Canal and other public works, 1906-25. Consulting engineer. Ninth generation (8 Van Rensselaer W., 7 John, 6 Israel, 5 Israel, 4 Jonathan, 3 Jonathan, 2 Caleb, 1 Barnabas).

Terry. Benjamin Stites Terry, University of Chicago. Baptist Clergyman, Professor of English History, Author. Born, St. Paul, Minnesota. Colgate University, 1878. University of Freiberg, Ph.D., 1892; Colgate, LL.D., 1903.

His great-grandparents, with their family of young children, in the latter part of the eighteenth century, migrated westward from Long Island, as many other Southold Town families did, to the Western Reserve. On the banks of the Ohio, near Cincinnati, the children grew up, married, and in their turn pressed onward. Farmers, missionaries, soldiers, editors, they became. Dr. Benjamin Stites Terry's father was a pioneer editor in St. Paul. His daughter, Edith Terry Bremer (Mrs. Harry M.), ought to be in *Who's Who*, for she is the executive officer of the National Board of the Young Women's Christian Associa-

tions of the United States of America, and resides at Port Washington, Long Island.

YOUNG. Many of this name appear in *Who's Who* and a considerable number of them belong, probably, in the Southold family. With the data at hand only three can be claimed positively. Since two of these come from the Rev. John and one from Captain Joseph, it is necessary to carry the generations one step further back to the Rev. Christopher of Southwold, England.

J(ames) Addison Young, New Rochelle, New York. Jurist. Born, Aquebogue, Long Island. Williams College, 1888; Columbia University Law School, 1888-90. Member of Appellate Division of Supreme Court of New York. Tenth generation (9 James Halsey, 8 James, 7 Daniel, 6 Daniel, 5 Daniel, 4 Christopher, 3 Christopher, 2 Rev. John, 1 Rev. Christopher).

Stewart Woodford Young, Stanford University, California. University Professor. Born, Orient, Long Island. Cornell University, B.S., 1890, University of Leipzig, 1899-1900. Professor of Physical Chemistry, Stanford University. Tenth generation (9 James Henry, 8 Ezra, 7 Jeremiah, 6 Jonathan, 5 Jonathan, 4 Jonathan, 3 Gideon, 2 Capt. Joseph, 1 Rev. Christopher).

Thomas Crane Young, St. Louis, Missouri. Architect. Born, Sheboygan, Wisconsin. Washington University, 1878-79; University of Heidelberg, 1880, École des Beaux Arts, Paris, 1881. Ninth generation (8 Van Eps, who commanded a brigade at Vicksburg in 1864, 7 Abram, 6 Calvin, 5 Seth, 4 Benjamin, 3 Benjamin, 2 Rev. John, 1 Rev. Christopher).

CHAPTER III

THE TIMES OF THE FOUNDERS

THE Founders of Southold had grown up from their youth in a remarkable age—one most active and progressive in science and art, in war and statesmanship, in literature and religion. The chief men among them were beginning to show their beard when Shakespeare died. And it was in their time that Harvey discovered the circulation of the blood; Kepler, the wonderful relations of planetary motion; Des Cartes, the laws of refraction; Torricelli, the weight of the atmosphere; and Pascal wrote the *Provincial Letters* and expounded the cycloid. Then it was that Kircher invented the speaking trumpet; Gunther, his celebrated scale; Guericke set up his gigantic barometer. Then Holland's greatest writer [Grotius] became the champion of the free commerce of the ocean and set forth the rights of war and peace. Then Sir Edward Coke wrote his *Institutes of the Laws of England*; Chillingworth, his *Religion of Protestants a Safe Way to Salvation*; Ussher, his *Chronology*; Bunyan, his *Pilgrim's Progress*; and Milton, his *Reformation in England*, as well as all that *can* be written for the liberty of Unlicensed printing. The founding of Southold was, moreover, in the times of Bochart and Selden, of Guido and Rubens, of Van Dyck and Domenicheno, but not of these and such as these only for it was also the times of Hampden and of Cromwell.

We sometimes boast of our own progress but the last three hundred years have seen no quarter of a century of greater relative advancement than the years wherein the New Haven towns were under the government of the General Court for

the Jurisdiction. The discoveries, inventions and improvements then were as remarkable and as important to the people as those which we admire and praise most highly at the present day.

[The paragraph above was written by Dr. Whitaker a half-century ago, just before the invention of the electric light, the morning star of the dawning day of marvels in which we live, but even so it is hard to follow him in his comparison of the age of steam and machinery, of the telegraph and Atlantic cable, of dwellings well heated and lighted, with the primitive conditions in which the Founders lived. To understand him we must realize that he had in his broad view much more than material improvement and progress. He meant that the enlargement of men's outlook in those days, the changing of emphasis from the divine right of kings to the divine rights of men, the victorious assertion of liberty of conscience and the establishment of self-governing settlements in this new world, were as important to the people as the inventions of the nineteenth century. Looking from that point of view we may well apply his words to this early part of the twentieth century, when a great question is, are we strong enough spiritually to handle our material resources?—Ed.]

In England the people had gained possession of those immense advantages which had accrued from the marvellous transformation produced by the publication and lawful use of the Bible in their own tongue. Then the half century from 1638 to 1698 saw the great uprising of liberty, the long civil war, the beheading of the King and the overthrow of royalty, the formation of the republican commonwealth, the abolition of the hierarchy, the supremacy of Presbyterianism first and then of Independency in the councils of church and state, the prevailing fear of future instability, the restoration of monarchy, the reestablishment of prelacy, the revival of popery, and the successful revolution for the banishment of the papal

power and the security of civil and religious freedom in England.

Then English literature, advancing from the immaturity and grossness of Elizabeth's age, disclosed the great names of Cowley and Milton, Jeremy Taylor and John Bunyan, Lightfoot and Clarenden, Baxter and Owen, Barrow and Tillotson, and that other name, greater than any contemporary prelate's, John Howe. And other influences were at work to affect the character of men who were open-eyed, spiritually-minded and fond of liberty, such as the first settlers of this place, for the country of which the British King was a native had taken the Covenanters' oath two years before Puritanism struck its roots into the soil of the east end of Long Island.

The age was full of enterprise. It was in 1640 that Englishmen gained their first foothold in India. The English spirit of adventure has never been greater or bolder than in the days of Southold's early history, when the frailest barks that ever crossed the ocean, craft of forty or fifty tons only, vessels that would now be called small sloops, but manned by the most daring mariners that ever drew a sail or turned a rudder, flitted to and fro over the waves of the Atlantic like clouds across the face of heaven, while larger vessels of the same restless nation were in every commercial city and harbor of the world. Among this energetic people the spirit of discovery, the desire of wealth, the fascination of adventure, the social freedom of a new country and the conflicts of religious and political parties were all active in sending traders and adventurers as well as religious reformers and devotees of liberty to this western continent. England especially was a swarming hive and the most industrious bees that gather honey can also sting when they are improperly disturbed and hindered in their work. Tens of thousands of these vigorous Englishmen had already made their way across the ocean to New England alone before the meeting of the Long Parliament, which convened a fortnight after the Rev. John Youngs gathered his

church in this place. It was a Parliament which proved to be perhaps the most influential political body that ever assembled for legislation in Great Britain.

THE TOWN SITE

It was in these circumstances, and subject to these influences, with the best motives and pure religion for their chief object, that the first settlers of Southold laid the foundations of their Church and Town upon the Word of God.

While they were establishing their religious and political institutions and guarding their freedom in both their Church and commonwealth with the utmost prudence, foresight, and circumspection, they were also careful and busy in promoting their material interests. They had examined the soil under their feet and the sky above their heads, and chosen the site of their settlement with the greatest knowledge and skill. Unlike the planters of Southampton they were not constrained to change their location at the end of a few years. They placed the center of their plantation where it is in some measure sheltered from the winds of the icy winter by the high bluff on the north of it, and where the breezes of the summer come to it from the more distant sea, without its fogs and also tempered by a succession of salt water bays and streams. They planted it where it is conveniently accessible from the harbor putting up from the deep, broad and beautiful Peconic Bay. From the head of the harbor they opened a road running nearly north and rising gently to the slightly undulating plain eminently suitable for their purpose, at no great distance from the water and extending from Peconic Bay to Long Island Sound. Then, at right angles with this road, they laid out the main street of the village, running a few points south of west.

ALLOTMENTS OF LANDS

The first lot on the south side of the main street became the minister's home lot; the one opposite, the lawyer's. The home

lots of the other settlers were along each side of the street wherever, it would seem, each man's lot happened to fall. But the allotment of land was no bar to the sale or exchange of real property among themselves. Such exchanges for convenience or other cause were common. The street ran westward almost in a right line about half a mile and then making an obtuse angle it continued directly south, some third of a mile, to the head of a stream which puts up westerly from the town harbor but at this point was fed so freely by fresh springs as to afford sweet and healthful drink for the cattle. At an early day the street was extended eastward from the harbor road and allotments of land for tillage and of meadow, for pasture in summer and hay in winter, were made from time to time to the freemen, for the people increased from year to year.

THE TOWN RECORDS

In the *Historical Sketch of Southold Town*, by Albertson Case, Esq., it is said: "Constant accessions and additions of new settlers were occurring in the years immediately following the first settlement. Of these first years the Town has no official record. There was a book of records covering that time as appears from the records still in existence but no one knows aught of it now. Liber A of our [extant] Town Records begins with the date 1651 and quite naturally the record of each man's home lot and out lands is the first subject embraced in the book. These home lots were allotted among the settlers and most of them are described as containing four acres more or less. Some of the later allotments were subject to the condition that the grantee should build upon his lot within three years.

The home lots of many of the early settlers can now be indicated but on account of the loss of the earliest records our knowledge of the history from 1639 to 1651 is fragmentary. After this date the Records of the Town are full and orderly.

In the circumstances of the time and place the recorder was the most responsible civil officer of the Town. William Wells, Esq., was recorder until 1662. Richard Terry followed him and held this important office until 1674. Benjamin Youngs [the pastor's son] was the third recorder, from 1674 to his death in 1697.

[From 1697 to 1742 the fourth recorder was Benjamin Youngs. There has been some question whether this Benjamin was son or nephew of the third recorder. Selah Youngs, Jr., makes him the nephew, son of 1 Benjamin's brother Christopher, and he is undoubtedly right. It is interesting to note that a son and a grandson of Pastor Youngs filled this important office for sixty-eight successive years. The first Benjamin Youngs inherited the home lot of his father, the pastor. The second Benjamin succeeded his father, Christopher, in the middle one of the five lots between Youngs Avenue and Hobart Road, and was succeeded there by his son-in-law, Justice Robert Hempstead.—Ed.]

The Town Records give the most vivid representation of the common and faithful life of the Puritan plantation. They show, for instance, how, as the area of cultivation increased, lands must be divided by lot among the freemen and common owners; how the metes and bounds of the "dividends," or divided parts of the land, must be recorded with their situation, east, west, north, south, between whom and in what place; how they must be cleared and fenced in case the timber should be cut; how each man's trees are legally protected against the axe of every other man; and how lots and fields for cultivation must be inclosed. For example:

"Januarie 5th 1657. The neck of land called the Calves Neck lyinge on part of the south side of the Towne shalbee layed out and apportioned to every man his due proporcon thereof by the first of March next, and every inhabitant takeing upp such proporcon shall cleere the same as they usually doe theire planting land within a yeare after the laying out

thereof under penalty of forfeiture of the same to the Townes use." Under date three months later is this record:

"March the last 1658. Itt was then agreed upon at a meeting of the ffreemen that Thomas Mapes shall lay out the Calves Neck every man his proportion as it shall fall by lott to him, and for and in consideration of the same the said Thomas shall have his own share and portion next at the reere of his own lot."

The Records contain the laws determining when woods may be fired to improve the pasture, and what privileges should be given for building a mill on the point of Hallock's Neck, near where Mr. Jonathan Barnes Terry built and owns the present wharf and landing for steamers. They show what kind of a ladder each inhabitant must keep to enable him easily and rapidly to reach the top of his thatch-covered house in case of fire; who should be free from training, watching and warding; how the recorder must keep a permanent record of the levies and payments of the Town; how the constable must be paid for gathering town and minister's rates year by year; and how respect for rank, wealth and other considerations must control the action of the committees appointed from time to time to seat the Meeting House, assigning to each person his seat according to rank, age, dignity, office and so forth. This continued to be done as lately at least as 1797.

The Records also make known in what kind of meetings of the freemen the constable, selectmen and other officers were annually elected; how any particular duties must be performed by those to whomsoever the selectmen should assign them; how Sabbath-breach must be fined seven and a half bits, of nine pence each; swearing, one and a half bits, a second offense three shillings, and how at length this sliding scale made one offender's fine eight shillings. The people of those days, though not knowing how to exclude evil entirely,

yet well knew how to make vice and crime pay taxes and not press as a heavy burden upon the shoulders of the virtuous. It is one of the lost arts. The early records also disclose how slander was punished, and how the place was kept free from the bodies and odors of dead animals, though I find no law in relation to the removal of dead fish from the surface of the ground.*

The Records make it plain how the town street was maintained in good condition and other highways kept in order; how proper regulations were made for the wharf which John Youngs, mariner, was permitted to build at the Head of the Harbor, near the present residence of Mr. Francis Landon. [Now the site of Town Creek Park.—Ed.]

The following is a specimen of the local legislation as well as an illustration of the record thereof:

"July 1659. It was then in like manner ordered that from the publicacon hereof no working cattle bee put to foode on the com'ons to disturbe the cowes, and for the prevencon thereof they are to go under the hand of a sufficient keeper, and in case any doe otherwise they are thereby lyable to pay for one ox so taken every tyme 12 d. The same to continue until the 'nd of Indean harvest, this yeare and every other yeare hereafter from the beginninge of cow keeping till the 'nd of Indean harvest under the same penalty until a pasture be provided to prevent the aforesaid inconveniency."

The Records show that on the 3d of April 1679 the Town voted a site for a windmill to Joshua Horton, Abraham Corey and Daniel Terry, the mill to be at Pine Neck upon the hill over against Peter Dickerson's house. That is, the mill was to stand where the windmill of Mr. Rene Villefeu stood

*The use of fish for fertilization of the fields, efficient but highly odorful, had only recently been abandoned when this humorous comment was penned. For a full account of the spring fishing see my *Mattituck*, p. 228.—Ed.

when it burned down a few years ago. The site is still known as Mill Hill.

On the 11th of March, 1667-8, there was an adjustment of boundaries made with the Town of Southampton.*

On the 13th of March, 1670-1, John Budd sold to Isaac Arnold one-eighth of the ketch "Thomas and John" for forty-five pounds of current pay. Said ketch was on a voyage to Barbadoes. The burden of the ketch was rated at forty-four tons.† There were few men in Southold at that time who severally had an estate worth as much as this sloop of forty-four tons burden. Two years later, and probably at this date, the price of merchandise or produce often used in barter was in Southold as follows:

Barrel of pork	£03 — 10 — 00
Barrel of beef	02 — 05 — 00
Bushel of summer wheat	00 — 04 — 06
Bushel of pease	00 — 03 — 06

The Town Records also made known what laws were enacted for the preservation and control of boats, canoes and skiffs, as well as for pasturing cattle, sheep and goats, restraining hogs, prohibiting sale or gift of dogs to Indians, and also rum and arms without an order from a magistrate and a full record of the whole transaction. They also show what premiums were paid for killing wolves, foxes and other kinds of "varment," and that these premiums year by year made a conspicuous figure in the financial estimates and expenses of the Town.

The local enactments on record also prescribe the way in which the ratables must be presented to the proper officer by each inhabitant, and the payment be made within fourteen days after the publication of the rate.

*Printed Records, Vol. I, p. 278.
†*ibid.*, p. 293.

The laws of the place were evidently made by and for a pious, virtuous, prudent, industrious and forehanded community. They state how the Montauk Indians must be protected and how trespassers with guns must have their guns seized and forfeited.

These specimens give an idea of the local legislation of the place while it was under the New Haven Jurisdiction from 1640 to 1642, while church members only were voters.

SELECTMEN

The earliest election of townsmen or selectmen of which I have found a record was made December 11, 1656. At that time "William Wells, Esq., Lieut. John Budd, Barnabas Horton, William Purrier and Matthias Corwin were appointed to order Town affairs according to order in that case provided until the appointed time for a new election." A few years later the number of the selectmen was enlarged so as to include the constable and eight chosen men.

GUARDING RELIGION, LIBERTY AND MORALS

How carefully they regarded their religion and their liberty and their morals may be seen in this record: "Januarie 19th, 1654. It was then ordered and agreed that no inhabitant in Southold shall lett or sett or sell wholly or in part any of his accommodacons therein or in the utmost bounds thereof to any person or persons not being a legall townsman, without the approbation of the ffreemen in a public meeting of theires, as also that the Towne have the tender of the sale of house or land and a full months space provided to return an answer."

They thought the open and unoccupied continent broad enough for the habitation of all disturbers without the intrusion of unwelcome men into the harmonious communion of these faithful worshippers of the Lord Jesus Christ. And who shall gainsay their right to protect their own freedom and prosperity in the midst of the wilderness to which they

had come for the sake of pure religion and civil liberty? Happily they knew their rights and how to defend them and so they soon made the wilderness glad for themselves and for their posterity and the solitary place to show its fruitfulness under the culture of a pious and prosperous congregation.

THE BIBLE THEIR RULE OF CONDUCT

The highest authority says that man shall not live by bread alone but by every word of God but history shows that people and nations, even in Christian lands, rise very slowly and gradually to the standard of life and conduct which God's Word requires. There is not only the depressing power of every man's evil heart but there are also the hindrances of the old unjust and perhaps heathen prejudices, associations and institutions. Prejudices and usages and customs which have no foundation in righteousness and godliness often obstruct the improvement of the people and the advancement of virtue and piety in human hearts and human society. He is a benefactor of mankind who takes these impediments out of the way and opens a fair field for the progress of men in knowledge, comfort, justice and heartiness in the worship of God and service of humanity. The early settlers of this place and their associates made an immense step in this direction when they determined that in all their civil affairs to which it was applicable, as well as in their religious duties and worship, they would be governed by the Word of God.

By making the Bible their rule of judicature in preference to the English statutes or the Roman code they gained the great advantage of a body of laws most excellent for many other qualities and especially for mildness and intelligibleness. They reduced capital offenses to less than twenty crimes. [In practice they reduced capital offenses to three or four.—Ed.] How great the change is seen in the fact that even so recently as the time when Sir Samuel Romilly, about 1807, began his efforts to ameliorate the criminal laws of England these laws

made nearly three hundred offenses punishable with death, and no longer ago than 1785 the eminent moralist, William Paley, thought it not unworthy to employ his utmost genius and skill in apologizing for this sanguinary barbarity.

Furthermore their adoption of the Bible for the rule of their conduct with each other in their civil affairs gave them many other benefits besides this of diminishing the number and severity of punishments. For instance, it afforded the people generally a knowledge of the more important laws. Almost every man in Southold doubtless had the Bible in his house and read it or heard it read every day. But it is not likely that more than one of the early planters here had a trustworthy knowledge of the statute laws of England. They might while living under these statutes commit any one of a hundred capital offenses without knowing that it was such a crime. With the Bible in their hands and hearts they were not ignorant of the law.

THEIR BILL OF RIGHTS

How carefully these Puritan Christians guarded the rights and promoted the welfare of men may be seen in what may be called the Bill of Rights which they adopted for the protection of every man within the bounds of the Jurisdiction. This law declares that "No man's life shall be taken away, no man's honor or good name shall be stained, no man's person shall be imprisoned, banished or otherwise punished, no man shall be deprived of his wife or children, no man's goods or estate shall be taken from him under color of law or countenance of authority, unless it be by virtue or equity of some express law of this jurisdiction, established by the General Court, and sufficiently published, or for want of a law in any particular case, by the word of God. No man shall be put to death, for any offense, without the testimony of two witnesses at least, or that which is equivalent thereto."

PUBLIC EDUCATION

Public education is one of three or four main interests of the people. On this subject we may all go to school to the first planters of Southold and their associates and learn from them some wise and Christian lessons to guide our conduct in these days. Their liberal and enlightened character is held forth in the fact that all parents and masters were required to improve such means "that all their children and apprentices as they grow capable might through God's blessing attain at least so much as to be able duly to read the Scriptures and other good and profitable books in the English tongue, being their native language, and in some competent measure to understand the main grounds of Christian Religion necessary to salvation, and to give a due answer to such plain and ordinary questions as might by proper persons be propounded concerning the same." If parents and masters failed to do this their children and apprentices were taken from them and committed to persons who would be faithful to the parents' or the masters' trust, as we do now in the case of little neglected vagrants and in the case of children whose parents put them prematurely or excessively into factories to perform unhealthy tasks.

Furthermore the Founders of this place urge their posterity to the performance of duty by their zeal and labor for the higher and spiritual welfare and education of the people. They had a law to this effect: The Word of God, as it is contained in the Holy Scriptures, is a pure and precious light, by God in His free and rich grace given to His people to guide and direct them in safe paths to everlasting peace. The preaching of the same in a way of due exposition and application by such as God doth furnish and send is, through the presence and power of the Holy Ghost, the chief ordinary means appointed of God for conversion, edification and salvation. None shall behave himself contemptuously toward the

word preached or any minister thereof called and faithfully dispensing the same in any congregation. Every person, according to the mind of God, shall duly resort and attend thereunto upon the Lord's days at least and also upon days of public fasting and thanksgiving.

[An interesting evidence of widespread interest in higher education is the frequent reference to the "college corn" in the New Haven Records from 1644 onward. This was a free contribution of a peck of wheat, "or the vallew of it," from each giver to the new college at Cambridge, now Harvard University, that students, "to what collony soever they belong, being fit for learning, but their parents not able to beare the whole chardge, might the better be trayned upp for publique service."—Ed.]

RECORD OF DEEDS AND VITAL STATISTICS

The Founders of Southold were far in advance of their age in respect to public records. At the present time soldiers and sailors only can make noncupative wills. The sale of real estate cannot be made without a written deed and a record of that deed in the proper office. There was no requirement of this kind in England when Southold was settled. Real estate could be sold there and any man could make his will without a scrap of writing as lately as the reign of Charles II. It is therefore remarkable that the Jurisdiction to which Southold freely joined itself and firmly adhered required every bargain, sale, grant, conveyance or mortgage to be acknowledged before some court or magistrate and recorded by the proper officer in a book kept for the purpose. We should moreover be grateful that it was also ordered that every birth, marriage and death should be recorded within a month after the event. And every man had liberty to record in the public register of any court any testimony given upon oath in the same court, or before two magistrates, or any deed or evidence legally confirmed, there to remain *in perpetuam rei memoriam*. Every inhabitant had liberty to search and view

any such public records or registers, and to have an attested copy therefrom on paying the due fee. It was also a law that every trial or legal proceeding should be briefly and distinctly recorded, the better to prevent after mistakes and other inconveniences. [Sadly enough, the records are not as perfect as the laws.—Ed.]

ADMINISTRATION OF INTESTATE ESTATES

The Christian men who came hither into the wilderness for religion had no mean and narrow views of the nature and requirements of religion. It was, for example, a part of their religion to make a better distribution of property among heirs at law than had been previously made. When a man died without a will they gave at least one-third of his estate to his widow, if he left one, and two-thirds, at most, to the children, the eldest son taking a double portion unless otherwise ordered by the court. When the heirs were a widow and one child each took a third and the other third was divided between them in whatever parts the court deemed best. None but the scriptural causes for divorce were allowed.

DEALINGS WITH THE INDIANS

The laws with respect to the neighboring Indians show a kindly and generous Christian disposition, and this, too, though their presence was a great inconvenience in many ways. No private person was allowed to purchase or truck any land of any Indian on the Island. The people in common paid the Indians for every acre of land which they occupied and all private dealing with the red men in real estate was strictly forbidden. No one could sell implements of war to them without an order of court for a certain quantity at a specific time and on plain terms, and a full record of every such trade with all the particulars must be made by the magistrate who gave the leave to trade. If any one took a pawn or pledge of any Indian as security for anything sold or lent he could not sell the pawn without the consent of the Indian or an order of the

court. In all dealings with the Indians intoxicating drinks were put on the same footing with weapons of war. The fathers knew that rum was the leader in riot, robbery, revenge and murder.

PRECAUTIONS AGAINST INDIAN ATTACK

But all their prudence and precautions did not save them from the expense of much time and money in order to defend themselves. [The Indians of Long Island were generally peaceable but the white settlers naturally deemed it necessary to be on their guard. They took the same precautions that were universal in Connecticut and Massachusetts where hostile Indians were given to outrage and massacre. An incursion of savages in canoes from the mainland was an ever present possibility.—Ed.] They found it needful to require every man from sixteen to sixty years of age to have a good serviceable gun, always kept fit for use, with all the needful accoutrements including a good sword and plenty of ammunition. It was the duty of the chief military officer of the Town to see that every man was well furnished with arms and that every man trained at least six days each year. One fourth of the whole number were required to attend public worship fully armed every Lord's Day, and such as could come on lecture days, to be at the meeting house at latest before the second drum had left beating, with their arms complete, their guns ready charged, with match for their match-lock guns and flints ready fitted to their fire-lock guns, with shot and powder for at least five shots besides the charge in their guns. The sentinel also, and they that walk the round, were required to have their matches lighted during the time of the public worship if their guns were to be fired with matches and not with flint-locks. During the religious service the guns were placed in racks standing near the door in the meeting house. One of these racks, used here in the early years, has been presented to the Long Island Historical Society and may be seen among their choicest antiquarian possessions.

CHAPTER IV

EARLY HOME LOTS

LIBER A of the Town Records begins as follows: Anno Domini 1651. Breefe Record of all the Inhabitants Accommodations herein, as followeth, *vidlt* [for *videlicet,* to wit]:

Impriſ [for *imprimis,* first of all, especially]—The Reverend Mr. John Youngs, Pastor of the Church of Christ in Southold aforesaid, his home lot with the meadow thereunto adjoyninge Conteyning by estimation Seaven acres more or less bounded on the East with the highway leading to the head of the Creek—on the West with the whome lot of Robert Akerly.

[Dr. Whitaker then mentions and locates the home lots of several of the pastor's near neighbors. The Editor substitutes a fuller account of the home lots. Dr. Whitaker's *History* was written before the Town Records were printed. It is a laborious task to locate the home lots with the help of the Printed Records and would have been practically impossible with the help of the ancient manuscripts only.—Ed.]

HOME LOTS IN 1658

By the Editor

On the back of page 137, Liber B, Printed Records, Vol. I, page 475, there is a list of thirty-two names, without date, title or explanation. It is evidently a list of the heads of families living in the village plot, in approximately consecutive order from east to west. The conspicuous omission of the name of the Reverend John Youngs suggests that it may have been written as a guide in the collection of the minister's rates. Mr.

J. Wickham Case says, in a note in the Printed Records, that the list is "of the period of 1648 to 1658." The tenure of home lots was frequently changing by reason of sale, exchange and death, and a painstaking examination of the records restricts this list to the first half of the year 1658.

The list with location of the home lots follows below, generally alternating from one side of the street to the other:

John Payne—North side of street, not far east of Boisseau Avenue. He owned the tide mill at Mill Creek, and most of the land along the street east of Boisseau Avenue.

Richard Brown—South side of street, east corner at Hobart Road. Later dwelt at Orient. This lot then held successively by Elnathan Topping, Christopher Youngs and Simon Grover.

Joseph Young—N. Second lot west of Boisseau Avenue. He was a sea captain, brother of the Rev. John Youngs. He died before September 15, 1658, when inventory of his estate was made.

Thomas Moore—S. West corner at Hobart Road. He was a brother-in-law of Pastor Youngs.

Arthur Smyth—N. Next west of Joseph Young. Midway between Rail Road and Boisseau Avenues. An early resident. Witnessed a deed October 20, 1640. Sold his land in 1659 to the widow of Joseph Young and removed from Southold.

Peter Payne—S. Next west of Thomas Moore. Brother of John, above. Died in latter part of 1658. His widow married Jeremiah Vail.

Benjamin Horton—S. Next west of Peter Payne. Second son of Barnabas. Later dwelt in Cutchogue.

William Wells—N. Next west of Arthur Smyth, second lot east of Rail Road Avenue. This was originally the home lot of Edward Ketcham, an early resident of Southold. William Wells bought it in 1654 and, still owning his old lot, at west corner of Rail Road Avenue, resided here the rest of his life. Six years after his death his widow gave this lot to John and Mary (Wells) Young.

Tozen Creek Park. Dr. Whitaker Is Standing in the Foreground

Colonel John Youngs' House, the Oldest House in Southold

Thomas Cooper—N. At east corner of Rail Road Avenue (Cooper's Lane), next west of William Wells and across the lane from Wells' former home.

Captain [John] Youngs—S. At east corner of Youngs Avenue. His father, Pastor Youngs, omitted from this list, occupied the west corner. At Dr. Whitaker's suggestion the ancient road that lies between these two home lots has been named Youngs Avenue in honor of the reverend father and his distinguished son.

Charles Glover—S. Between the arms of the Town Creek, back of Thomas Moore, Peter Payne and Benjamin Horton. His shipyard lay across the east arm of the creek.

John Bayles—See his name below. There are indications that he may have preceded Captain Underhill here.

Captain [John] Underhill—N. Third lot west of Rail Road Avenue. He was here only a year or two. His wife died here in 1658. His predecessor on this lot is in doubt. In April 1659 Thomas Moore bought it for his son Thomas. The lot next east was owned by John Conklin, who before the time of this list was living at Arshamomock.

Robert Smyth—N. At west corner of Boisseau Avenue. His name is out of place in the list. He was an old resident. Less than three years before this he had sold his original home lot to John Elton but its location is hidden in the missing book. About 1667 he removed to Setauket.

Mr. [John] Booth—S. Between Pastor Youngs and the present Presbyterian parsonage lot.

Matthias Corwin—N. Second lot east of Horton's Lane. The lot between Matthias Corwin and Captain Underhill is skipped in the list in an interval of occupancy between Thomas Brush and Joseph Youngs, son of the pastor. Joseph Youngs narrowly missed inclusion in this list, recording the Brush lot as his in January 1659 [N.S.]. How the title passed from Brush to Youngs is unknown.

Mrs. Herbert—S. The present Presbyterian church and parsonage lot. She was the widow of John Herbert, sea captain,

who died that year. John Herbert of Reading, Massachusetts, presumably their son, sold this lot, with two acres adjoining in the rear, to the people of Southold in 1697, as recorded in Liber D, page 112, for "seventy five pound silver."

Barnabas Horton—N. Two home lots, east and west of Horton's Lane. The west lot became his in the original drawing. His east lot was formerly John England's, referred to as his "John England lot" in pages 30 and 36 of Vol. I and page 31 of Vol. II of the Printed Records.

Richard Benjamin—S. Next west of Mrs. Herbert. The burying-ground lot.

Mrs. Tucker—N. Next west of Barnabas Horton's west lot. She was the widow of Charles Tucker, Gent. He had sold this lot February 1, 1658 [N.S.], to John Swazey, and died soon after. Ann, the widow of Mr. Tucker, married Benjamin Horton, February 22, 1660.

John Swazey—N. Same lot described above. John Swazey later removed to a large Aquebogue lot, not far from Riverhead.

Lieutenant [John] Budd—N. Between John Swazey and Tucker's Lane. This home lot was not recorded until 1663, and then by Lieutenant Budd's son John. It was then described as a "whom lott with severall purchases thereunto adjoyning conteyninge by estimation about 16 acres," bounded by John Swazey, E., and "the comon lane" [Tucker's], W. In 1679 it was sold in two halves of eight acres each, the western half to John Hallock and the eastern to Jeremiah Vail, Jr. In both deeds the bounds are as above, John Swazey on the east being replaced by Benjamin Moore, his successor in ownership. The several purchases adjoining were to the northward and did not increase the width of two home lots on the street.

(The next two names in the list are here transposed for the sake of orderly arrangement.)

John Tuttle—S. The last lot before the street turns southward

at the Universalist Church corner. Purchased in February 1657 [N.S.], from George Miller, who went to East Hampton.

Samuel King—East side of street, around the turn and adjoining John Tuthill's lot.

John Tucker—West side of street. First lot south of Tucker's Lane, opposite to Samuel King. Roger Cheston and Nehemiah Smyth had preceded John Tucker in this lot. By several purchases of adjoining land Tucker extended this home lot to a farm of seventy acres, running along the west side of the lane that is by good right called Tucker's Lane.

John Elton—E. Next south of Samuel King. Elton had purchased here two adjoining lots.

(The next two names are here transposed.)

Joseph Horton—W. Next south of John Tucker. Joseph Horton was eldest son of Barnabas.

Barnabas Wines, Sr.—W. Next south of Joseph Horton.

Barnabas Wines, Jr.—Had no lot in Southold recorded. Probably he lived with his father. He spent twenty years in Elizabeth, New Jersey, and the last thirty years of his life in Mattituck, on the farm which he purchased from his sister Sarah, widow of Joseph Youngs, son of the Pastor.

James Cook [should be Cock]—E. Next south of John Elton. This lot was sold by Thomas Mapes to Henry Case the next year. Cock was here but a short time. He died in 1669 at Oyster Bay. He was the ancestor of the Cox family of Mattituck.

John Bayles—W. Next south of Barnabas Wines. He purchased this lot from Thomas Scudder in December 1656. Scudder had followed Stephen Metcalf and William Fansey. This lot passed to John Tuthill in 1661 and to Dr. Robert Tresteane in 1665.

Thomas Mapes—E. Next south of James Cock. Mapes was town surveyor. He bought and sold a great deal of land and retained a great deal.

Richard Terry—W. Next south of John Bayles.

William Purrier—E. Next south of Thomas Mapes. Goodman Purrier was one of the oldest and wealthiest of the Founders. He had a splendid three-right allotment at Mattituck that was inherited by his eldest grandson, James Reeve. Two of his near neighbors, Thomas Reeve and Thomas Mapes, and Thomas Osman, a brick maker of Arshamomock, married his three daughters.

Thomas Reeve—W. Next south of Richard Terry.

Thomas Terry—W. Last lot on the west side, next south of Thomas Reeve.

Philemon Dickerson—E. Last lot on east side, next south of William Purrier. From him Dickerson's Creek, now Jockey Creek, took its name.

It appears that these 4-acre home lots were generally 16 rods wide on the street and 40 rods deep. Mr. J. Wickham Case, in his map of the home lots prefixed to the Printed Records, placed four lots between Cooper's Lane (Rail Road Avenue) and the Road to Oysterponds (Boisseau Avenue). There were in reality five. In the map Mr. Case omits Thomas Cooper and William Wells in the first two lots east of Cooper's Lane, and places Arthur Smyth, Joseph Youngs and Robert Smyth east of the Oysterponds Road, whereas they belonged west of it. In a note on page 137 of Vol. II of the Printed Records Mr. Case writes that the Joseph Youngs family "appear to have had their homes" on the Town Street between Cooper's Lane and the Oysterponds Road, and adds, "Of the particular location of the homesteads of these Youngses less is known, of a surety, than of any other section of the whole Town Street." Mr. Case was remarkably qualified by natural gifts, training and long residence in Southold to edit and explain the ancient records, and without his guidance the searcher today would make poor progress, but even Mr. Case was mistaken sometimes. In this section, north of the Town Street and east of Cooper's Lane, he was lost in the maze. It is an amazing maze, as I know full well for I wandered in it for weeks, gave it up as hopeless, tried again, wandered through Liber D as well as

A and B and C. Finally I found the clew and the way out was easy.

The road to Oysterponds now known as Boisseau Avenue *was not in existence for the first half century of Southold's history*—that was the clew. That imaginary road was baffling. Highways were always given as boundary lines in the town records. In reality the homelots extended in unbroken line for more than a half mile eastward from Cooper's Lane but that was hardly to be thought of with a highway only a quarter mile from the lane. Eliminating the highway we plot the home lots easily, and then, as we shall see presently, we find the exact position of the later highway.

Here are the lots eastward from Cooper's lane:

1. Thomas Cooper (about 1654), Widow Margaret Cooper (1658), Stephen Bayley (1687).
2. Edward Ketcham (early), William Wells (1654), Captain John Youngs (1682).
3. Arthur Smyth (early), Widow Margaret Youngs (1659), Samuel Youngs, son of Joseph and Margaret.
4. Joseph Youngs, Widow Margaret Youngs (1658), 2 Joseph Youngs (1686).
5. Robert Smyth (probably bought of John Payne, 1658), Nicholas Eedes (ante 1678), Edward Griffin, Jr. (1682), Jasper Griffin (ante 1687), several owners, including Stephen Bayley, Abraham Cory and John Payne, Jr. (1686), 2 Joseph Youngs (1688), 3 Joseph Youngs (ante 1692), Josiah Youngs, oldest son of 2 Joseph (1692), Christopher Youngs, son of Christopher the brother of the pastor, (1692), 2 Joseph Youngs (1700).
6. John Payne, Robert Smyth, Edward Petty, son-in-law of Pastor Youngs (1667), John Petty, oldest son of Edward, Benjamin Moore (1690).

7 and 8. John Payne, Robert Smyth, Edward Petty (1667). 7 and 8 were sold together (8 acres) by Edward Petty to Captain John Youngs in 1682, and by him given to Thomas Longworth, his son-in-law, in 1685. Widow

Deborah (Youngs) Longworth (1706), Daniel Youngs, her nephew and heir (1712), Benjamin Moore (1715).

9. John Payne, Robert Smyth, Edward Petty (1667), John Petty (probably soon after 1690, when he sold lot No. 6 above to Benjamin Moore), Widow Mary Petty (1702).

10. John Payne, Edward Petty, James Petty (1681).

11. Peter Payne, Jeremiah Vail, Edward Petty (1679), Edward Petty, Jr. (1680), Nathan Landon (1688).

12. John Payne, Peter Payne, John Payne, Jr., son of Peter.

Between lots numbered 5 and 6 above, in the possession of Christopher Youngs (1692) and Benjamin Moore (1690) lies the gateway that opens into the lane that became the road to the Oysterponds and later Boisseau Avenue. The key to the gate hangs on page 200 of Liber C (Printed Records, Vol. II, p. 353):

"1695 March 8th day. [That is, 1696 New Style.]

"Then these highways following were measured and stak'd out by Joshua Horton and Benjamin Youngs, Townsmen. . . .

"Also a highway three pole wide, from the street against Symon Grovers house it runs north, or northerly, between Christopher Yongs land and Mr. Moores land, till it comes to the highway that runs East or Eastwardly to the old field and the water mill."

When we consider that Captain Simon Grover lived just across the street on the corner of Hobart Road in the old Richard Brown lot we are sure that the key was made to fit this particular lock and no other. Forty rods up the lane there is another gate, the key to which hangs on page 110 of Liber D:

"Jan. 14, 1686/7

"It was voted that Jasper Griffing should have two acres of meadow laid down common by Sam'l Winds, by way of exchange with Jasper for a high way two powl wide, and so much wider as the seventh part of the lott formerly Nicholas Eads will alow, by the side of John Peattys lot from one high way to the other.

"Wit: Stephen Bayley Town Clark."

This key fits so well that it confirms decisively our conclusion, reached after sifting a mass of scattered, disjointed, fragmentary, and sometimes contradictory evidence as to the situation of Schoolmaster Eedes' land. It was a strip of land 16 rods wide and a half mile long, that included Robert Smyth's home lot and extended to the highway that led to the old field and the water mill, the same highway that ran along the north side of Pastor Youngs' 42-acre lot between Horton's and Cooper's lanes. One unfamiliar with the records might suppose that there could not have been a lot so long and so narrow, but it was not unusual. The unit of the North Sea lots was 7 acres and most of them were a half mile long from the Sound to the north side lane. That is, they had frontage on the Sound of 7, 14, 21 and 28 rods.

Of all the distracting problems that the town records present the most difficult is to precisely locate the lot of Nicholas Eedes. The reader who likes puzzles may find interesting a brief description of the salient points of the problem. For the benefit of the critical reader references to volume and page of the printed records are given. The leading item (I, 163) is Benjamin Horton's sale to Nicholas Eedes, March 21, 1678, of twelve acres on the north east of the town, bounded, E. by Edward Petty, Sr., N. by a highway, W. by Stephen Bayley, S. by Nicholas Eedes. We can further identify this lot by reference to Benjamin Horton's record of land (I, 63) where he lists, in 1658, 12 acres "near the rear of Robert Smyth—the 12-acre lot of Robert Ackerly's, now the widow Cooper's, South-west." By this time Stephen Bayley was the successor of Mrs. Cooper on the west. Mention of the Ackerly lot is helpful after we know that it was on Cooper's Lane, not far north of the Cooper home lot, but when this search was in progress it seemed more than likely that all these pieces of land were east of Boisseau Avenue. It is also to be kept in mind that the records do not indicate the shape of lots. It is not until we have drawn maps to scale and fitted together the lots with their proper acreage that we can know the shapes.

A hard puzzle, but important to solve, is in the expression, "South by the land of Nicholas Eedes." When and how did Nicholas Eedes get in there? Horton's record said that his 12-acre lot was "near the rear of Robert Smyth." Did Smyth sell to Eedes? Perhaps so, but there is no record of Eedes' purchase from Smyth or any one. There is a record (I, 342) of testimony given by Edward and Mercy Petty in July, 1675 (?) that presumably was intended to shed light on this matter. Edward and Mercy testify to a declaration by Benjamin Horton in their presence that he had sold to Nicholas Eedes "ten or fourteen acres of land [probably Edward insisted on one figure and Mercy the other, and both wrong] lying on the rear of that two acres which the said Edward bought of Robard Smyth." Probably the date of this testimony ought to be 1678, as the sale was consummated that year. In 1667 Edward Petty bought eighteen acres from Robert Smyth, but there is no record of his buying a particular two acres from him. On the whole, though, it looks as if Smyth's home lot passed through Petty to Eedes. Anyhow, Eedes got it.

The next step is Eedes' assignment (I, 342) of the land to Edward Griffin, Jr., August 25, 1682, after an occupancy of four and one-half years. This assignment reads as if Eedes expected to have it entered in Liber A, page 77, but instead it was entered in Liber B, page 22, under the peculiar testimony quoted above.

The next step in logical order, though a very late step in the actual search, since it lies outside of the Printed Records, is the illuminating record in Liber D, quoted above, telling how Jasper Griffin was recompensed for the 2-rod highway taken out of the east side of the lot, "from one high way to the other," and comprising about one-seventh of the lot. From this we get the shape and approximate length of the lot.

Next we turn to 2 Joseph Youngs' record of his home lot (II, 41), January 5, 1686, giving as his east bound "the land of Mr. Eedes, now in the possession of several." This is the earliest record that shows that the Eedes land extended southward to the street. It also mentions several owners of Eedes'

land. A later item on the same page reads, "More: a Seventh part of land purchased of Stephen Bayley which was formerly Mr. Nicholas Edes (deceased) containing sixteen acres . . . bounded on the north by a highway on the east by a highway on the South by the street and on the West by the land of the said Joseph Yongs." Other purchases of sevenths of the land are scattered through the records. Bearing earlier dates than Jasper Griffin's recompense for the 2-rod lane taken from his land, these transactions seem to show that Jasper did not follow Edward Griffin in sole ownership but was one of the several owners. It is impossible to trace all of the seven parts. Joseph Youngs bought three of them: the one from Stephen Bayley, noted above, and two (I, 375) from Abraham Corey and John Payne, Jr., in 1688.

It seems then that Joseph Youngs, or his son Josiah, was in a position to sell the Robert Smyth home lot and two acres more to the north of it in 1692 (II, 136) to Christopher Youngs. He probably did sell him six acres. The deed omits the acreage, but the west bounds in the deed are lands of Joseph Youngs *and Stephen Bayley*, indicating that this land reached above the home lot line. North of the home lots Cooper land, now Stephen Bayley's, would bound the west side. This clears up two or three other points. These two acres between Robert Smyth's home lot and Benjamin Horton's twelve acres explain why Horton, in locating his land (I, 63) said *"near* the rear of Robert Smyth." They also make sense of that testimony of Edward and Mercy Petty. And that makes it probable that Eedes bought these two acres, and perhaps the home lot also, from Edward Petty.

The last word of the Printed Records (II, 490) concerning the Eedes tract, probably intended to simplify and clarify the obscure record, adds greatly to our difficulties. In this deed of January 10, 1700, Stephen Bayley grants to Joseph Youngs "a certain tract or parcel of land . . . bounded W. by Joseph Youngs and Stephen Bayley, N. by the highway, E. by a highway taken out of the said land by way of exchange with the Town, S. by the Street, which tract or parcel of land is by

computation fourteen acres; it is all the right purchased formerly by Mr. Nicholas Eads of Benjamin Horton." This is beyond doubt the same tract of land that we have been considering, but all the complicated changes of ownership which we have been tracing out are ignored, and therefore apparently contradicted in this deed. We have found that Eedes bought the northern part only from Benjamin Horton but this deed states that he bought the whole tract from Horton. We have found that Eedes assigned the land to Edward Griffin, that it was afterwards held in seven parts by several owners, and that Jasper Griffin received compensation from the Town for the 2-rod lane, but this deed states that Stephen Bayley purchased the whole from Eedes. We have found that in 1688 Joseph Youngs had bought three-sevenths of this very property at the south end and that his son, Josiah Youngs, had sold this to Christopher Youngs in 1692, and we know that there Christopher Youngs had his home lot in 1696 when the 3-rod way was opened; but this deed states that Bayley sold the whole tract to Joseph Youngs in 1700, ignoring Christopher Youngs' intermediate ownership. This document certainly surpasses all records for eliminating curves from a line of title.

An accompanying deed of the same date, on the next page, sheds light here. These two deeds evidently are related to the settling up of Christopher Youngs' estate. He died in 1698. In the second deed Samuel Darby and Hannah (Youngs) Darby, his wife, and Sarah Youngs, are the grantors. Hannah and Sarah were the only children of Christopher. They are selling to Josiah Youngs, son of Joseph, half of their inherited land in Aquebogue, making their own abode on the southern half. Stephen Bayley witnesses the signing of this deed, and Samuel Darby witnesses the deed in which his father-in-law's home lot is sold by Bayley to Joseph Youngs, along with the rest of the Eedes property. I have found no record of conveyance of the Christopher Youngs' home lot to Bayley but Darby's witness to Bayley's deed guarantees Bayley's right to sell. Probably all concerned were pleased to see such a wonderful simplification of a tangled title. The perplexities of the historian, two hundred years later, were not in view.

CHAPTER V

CHANGES OF GOVERNMENT

BRIEF CONNECTICUT JURISDICTION

THE planters of Southold were permitted to retain their union with the New Haven Jurisdiction for twenty-two years. Then Governor Winthrop obtained for Connecticut the royal charter which Charles II granted on the 30th of April, 1662. This charter extended the government of Connecticut over the territory of New Haven Jurisdiction, including Southold. It guaranteed to the colonists the rights of English citizens; authorized the General Assembly elected by the people to make laws, to organize courts, to appoint all necessary officers for the public good, regulate military affairs, provide for the public defense and control other public interests. Its character was so general, and it conferred such ample powers, that no change was necessary when Connecticut became in 1776 independent of Great Britain and subject to the United States. The same charter continued without amendment as the constitution of the State until 1818.

The people of Southold judged that their religious and civil liberty would be safe under its protection. They accordingly recognized the authority of the government of Connecticut, which claimed Long Island as one of the "adjacent islands" mentioned in the charter. Under this claim on the 12th of May, 1664, Connecticut appointed a committee, including the Governor and Captain John Youngs of Southold, to settle the English plantations on the island according to

the instructions given them and ordered them "to do their endeavors so to settle matters that the people may be both civilly, peaceably and religiously governed in the English plantations, so that they may win the heathen to the knowledge of our Lord and Saviour Jesus Christ by their sober and religious conversation." This committee were active on the island in June 1664, and did something to accomplish their purposes.

THE DUKE OF YORK'S GOVERNMENT

But in August of this same year Colonel Richard Nicolls came with a naval force and took possession of New York, including Long Island, according to a patent which Charles II had given on the 12th of March, 1664, to his brother James, Duke of York and Albany, in which Long Island is particularly named. Under this grant the Duke of York made Richard Nicolls governor of his province, and Robert Carr, George Cartwright and Samuel Maverick were appointed commissioners with him to take possession of the country, determine boundaries and regulate other affairs throughout the territory extending from the Connecticut River to the Delaware. These commissioners sent a proclamation to the inhabitants of Long Island and promised that all who would submit to the British King should be protected in his laws and justice, and peaceably enjoy whatsoever God's blessing and their own industry had furnished them with, and all other privileges of English subjects.

As soon as Governor Winthrop of Connecticut saw the patent given to the Duke of York he informed the people of Long Island that Connecticut had no longer any claim to the island. The commissioners heard Mr. Howell of Southampton and Captain Youngs of Southold give reasons why Long Island should be under the government of Connecticut but

on the 30th of November the commissioners decided that Long Island must belong to the Duke of York.

The Governor's announcement of this decision was expressed in conciliatory terms:*

Mstr. Howell and Capt. Youngs:

You may informe all persons concerned upon Long Island that his Majesty's commissioners have fully issued the difference of bounds betwene the Duke of York's pattent and the Colony of Conecticutt:

That the said Commissioners with Master Winthrop the Governor and the Deputyes from the General Court of Conecticutt, yourselves being present, have determined that all Long Iseland doth remaine to the Duke's Pattent:

That in regard of the winter season I do not think it convenient to put the inhabitants to the trouble of sending any Deputyes to meete in relation to the affaires of the Iseland:

That so soon as the weather and opportunity is seasonable I shall give the Inhabitants timely notis both of time and place:

That in the meane time all magistrats by what Authoryty soever formerly appoynted shall remaine in theire severall offices under the Ducke of Yorkes Gowvrment and act in his majesties name.

That no Tax or duty hath to this day fallen into my consideration but they may assure themselves of equall (if not greater) freedomes and Imunityes as any of his Majesties Colonyes in New England, and that I shall be ready to promote the trade and encorage all Industrious and sober people in their plantacon.

That I do expect for the present noe other service but that with the same redyness upon summons and notice given joyne in the defence of this his territory as they did in the reducing of it to his Majesties obedience.

RICHARD NICOLLS.

*Printed Records, I, 357.

On the 8th of February, 1665,* the Governor sent forth a proclamation ordering each of the towns on Long Island to elect two deputies to attend a general meeting at Hempstead on the last day of that month in order to make a more formal submission to the Duke and to accept a new body of laws. William Wells, Esq., and Captain John Youngs were chosen by the people of Southold to represent them and to carry with them the following petition:†

"These are to certifie our honored Governor Coll. Richard Nicholls Esqr that according to his command and in persuance of his sage and sound advice the freemen of Southold in a plenary meeting made election of mstr William Wells and Capt. John Youngs and them invested with full power to conclude any cause or matter relating to all or any of the several townes comprised in the Grand Charter and to that end to waite uppon your honor at the time and place assigned by your letter of the eight of this present february 1664. [New Style, 1665.]

"1. That there may be a law inacted that we may injoy our lands in free sockadg we and our heirs for ever.

"2. That the freemen may have their choyse every yeare of all their sivell officers.

*Dr. Whitaker here used the "new style" date, as he did above in dating the Duke's patent as of March 12, 1664, because the modern reader would be perplexed to find February 1664 following November 1664 and would not understand that there was an interval of only five months between the issuance of the patent in March 1663 and the arrival of Governor Nicoll in August 1664. In the "old style" January, February and March were the *last* three months of the year. The "new style" was legally adopted in England and her Colonies in 1752 and January 1 became the first day of 1753. The calendar year 1752 was less than nine months long, for September 3 was reckoned as September 14, in order to cut out eleven extra days that had accumulated from as many needless leap years since the Council of Nice in 325 A.D. Though the "new style" was not adopted officially by the British government until 1753 it came into general use in the Colonies much earlier. In the Southold records it was used uniformly from about 1675 and dates in January, February and March were written with both styles combined, as January 25, 1674/5. The earliest instance of the combined styles that I have found in these records is March 8, 1659/60.—Ed.

†Printed Records, I, 358.

"3. That every trained souldier may have his free choys of theire millitary officers yearly if they see ocatione and that we may not pay to any forttification but what may be within our selves: because we are Remott from all other townes: and that the fotte soldieres may not be injoyned to trayn without the prsincks of the towne.

"4. That we may have three Courts in the Towne of Southhold in a yeare, and that there may be chosen by the freemen on or two assistants to sitte in Court with those that shall be magistrats and that they may have power to try all causes and actiones except Cappitall matters, and that they may tottally end all matters to the value of five pounds without any apelles.

"5. That because the generall Courts and meettings are verry remote from us, that therefore we may have some mittygatione in our charge.

"6. That not any Magestrate may have any yearly maintainance.

"7. That there be not any Ratte, Levy or Charge, or mony raised but what shall be with the consent of the major part of the deputyes in a Generall Court or mettinge.

"A true coppy compared by us: BARNABAS HORTON

"Enttred by me Richard Terry Recorder

"February 22th 1664." [Old Style]

THE DUKE'S LAWS

On the first of March all the deputies signed an address to the Duke and promised for all the people submission to his laws and support of his rights and title according to the patent from the King.

The same meeting made a body of laws for the government of the Province, or rather accepted a code already prepared for them. These are known as "the Duke's Laws." At the same meeting a shire, or county, was formed. After the model of Yorkshire in England it was divided into Ridings, East, North and West. The towns in the present county of Suffolk [then including Nassau] formed the East Riding of Yorkshire on Long Island.

The people of Southold were greatly dissatisfied with the action of their representatives, and still more so with the Duke's government, but Messrs. Wells and Youngs undoubtedly did their best for the people here and as well as any other persons in Southold could have done.

The early settlers left no means unused that gave any promise of restoring them to Connecticut and of releasing them from the authority and laws of the Duke. It could not be otherwise in view of the contrast between the character, life and purposes of the Town on the one hand and the disposition, aims and history of this specimen of the Stuarts on the other.

The Town was allowed to elect its constable and assessors, and these officers could make orders concerning some local interests of the people, but the governor of the Duke's appointment was in effect lawmaker, judge and executive officer.

One instance of the Governor's arbitrary rule was this: he gave orders on the 19th day of July, 1667, to the officers of Southold and the other eastern towns on Long Island that one-third of the militia, which were in foot companies, should fit themselves with horses, saddles and such arms (either pistols, carbines or muskets) as they had, and be ready at an hour's warning to obey his orders whenever he should command them to a rendezvous. All civil and military officers were required, upon their allegiance, to promote this service strenuously and diligently.

The first Governor, however arbitrary, was a man of intelligence and wisdom, but he returned to England in 1668 and four years afterward was killed in a naval engagement in a war against Holland. He was succeeded by Colonel Francis Lovelace, who soon proved to be a far less worthy governor than Colonel Richard Nicolls. Lovelace was the man who ordered one of his deputies to impose such taxes upon the people as might give them liberty for no thought but how to

discharge them. In 1670 he ordered Southold and other towns on Long Island to pay taxes to build or rebuild a fort at New York and for other purposes. The towns of Southold, Southampton and Easthampton appointed delegates to meet here in Southold to consider the matter. After full consultation these Puritan towns declined to pay the taxes unless they could have the rights and privileges of the people of New England. They united with other towns of the island in protesting against the despotism of the Governor. The result was that the Governor and his Council ordered the protests to be publicly burned.

These towns adopted other means also to accomplish their purpose of reunion with Connecticut, as appears from the following Order:*

At a Court at Whitehall, the 3d of July, 1672.

Present: The King's Most Excellent Majesty in Council.

Upon reading this day at the Board the humble petition of his Majesty's subjects in three villages at the East End of Long Island in America, called Easthampton, Southampton and Southold, setting forth that they have spent much time and pains and the greater part of their estates in settling the trade of whale fishing in the adjacent seas, having endeavored it above these twenty years but could not bring it to any perfection till within these two or three years last past. And it being now a hopeful trade at New York in America, the Governor and the Dutch there [that is, the Duke of York's Governor, Lovelace, and the wealthy and influential Dutch citizens of New York] do require the petitioners to come under their patent [the Duke of York's patent] and lay very heavy taxes upon them beyond any of his Majesty's subjects in New England [an early instance of the high cost of absorption into Greater New York], and will not permit the petitioners to have any deputies in Court, but being chief do impose what laws they please upon them; and, insulting very much over the petitioners, threaten

*Brodhead's Documents, Vol. III, p. 197.

to cut down their timber, which is but little they have to make casks for oil, although the petitioners purchased their lands of the Lord Sterling's deputy, above thirty years since, and have been till now under the government and patent of Mr. Winthrop, belonging to Connecticut patent, which lieth far more convenient for the petitioners' assistance in the aforesaid trade. And therefore most humbly praying that they may be continued under the government and patent of Mr. Winthrop. or else that they may be a free corporation as his Majesty's subjects for the further encouraging them in their said trade, otherwise they must be forced to remove, to their great undoing and damage of sundry merchants to whom they stand indebted for their trade.

The King ordered the Council on Foreign Plantations to consider this petition and report their opinion thereon with all convenient speed, and also to give notice to the Commissioners of the Duke of York, that they may attend when the same shall be under consideration.

THE DUTCH RETAKE NEW YORK AND ASSERT AUTHORITY

In these circumstances a new source of agitation was opened. It was humiliating to them as Englishmen but relief to them as Puritan Christians and devoted lovers of liberty. On the 28th day of July, 1673, a Dutch fleet of armed vessels came inside of Sandy Hook and two days thereafter sailed up to New York and took possession of the place without the firing of a gun to resist them.

They left Captain Anthony Colve as Governor and took away with them Colonel Francis Lovelace, whom they carried back to Europe. Captain Manning, the English officer who had command of the fort at the time, was afterwards tried for treachery and cowardice, pronounced guilty and condemned to have his sword broken over his head, casting him out of the army in disgrace. Governor Lovelace was deprived of his estate, which was given to the Duke of York.

Captain Colve, the new Dutch governor of the Province, was a man of energy and began forthwith to restore the Dutch authority and institutions. As soon as he had brought the city into good condition of order and industry he issued a proclamation, August 14, 1673, to the several towns on Long Island requiring each of them to send two deputies to New York with full power to submit to the Dutch authority.

On the day that Governor Colve appointed for the Puritan towns to submit to the Dutch authority the delegates from these English towns presented to the Dutch Council the following writing:

"Jamaica, August the 14th, 1673.

"Whereas we the inhabitants of the East Riding of Long Island (namely, Southampton, Easthampton, Southold, Setauket and Huntington) were sometimes rightly and peacefully joined with Hartford Jurisdiction to good satisfaction on both sides; but about the year 1664 Gen. Richard Nicholls coming in the name of His Majesty's Royal Highness the Duke of York and by power subjected us to the government under which we have remained until this present time, and now by turn of God's providence ships of force belonging to the States of Holland have taken New York the 30th of the last month, and we having no intelligence to this day from our Governor, Francis Lovelace, Esquire, of what hath happened or what we are to do, but the General of the said Dutch force hath sent to us his declaration or summons with a serious commination therein contained, and since we understand by the post bringing the said declaration that our Governor is peacefully and respectfully entertained into the said fort and city; we the inhabitants of the said East Riding, or our deputies for us, at a meeting this day do make these our requests as follows:

"Imprimis, That if we come under the Dutch government we desire that we may retain our ecclesiastical privileges, namely, to worship God according to our belief without any imposition.

"Secondly. That we may enjoy the small matters of goods we possess, with our lands according to our purchase of the

natives as it is now bounded out, without further charge of confirmation.

"Thirdly. That the oath of allegiance to be imposed may bind us only while we are under Government, but that as we shall be bound not to act against them, so also not to take up arms for them against our own nation.

"Fourthly. That we may always have liberty to choose our own officers both civil and military.

"Fifthly. That these five towns may be a corporation of themselves to end all matters of difference between man and man, except only cases concerning life, limb and banishment.

"Sixthly. That no law may be made or tax imposed upon the people at any time but such as shall be consented to by the deputies of the respective towns.

"Seventhly. That we may have free trade with the nation now in power and all others without paying custom.

"Eighthly. In every respect to have equal privileges with the Dutch nation.

"Ninthly. That there may be free liberty granted the five towns abovesaid for the procuring from any of the United Colonies (without molestation on either side) warps, irons or any other necessaries for the comfortable carrying on the whale design.

"Tenthly. That all bargains, covenants and contracts of what nature soever stand in full force, as they would have been had there been no change of government.

Easthampton,	Thomas James.
Southampton,	John Jessup,
	Joseph Raynor.
Southold,	Thomas Hutchinson,
	Isaac Arnold.
Brookhaven,	Richard Woodhull,
	Andrew Miller.
Huntington,	Isaac Platt,
	Thomas Skidmore.

Deputies."

The records of the Dutch Council proceed:

"The Delegates from Easthampton, Southampton, Southold, Setauket and Huntington requested an audience, and entering delivered their credentials with a writing in form of a petition. They further declared to submit themselves to the obedience of their High Mightinesses the Lords States-General of the United Netherlands and his Serene Highness the Prince of Orange, etc. Whereupon, the preceding petition having been read and taken into consideration, it is ordered as follows:

"On the first point. They are allowed freedom of conscience in the worship of God and church discipline.

"Second. They shall hold and possess all their goods and lawfully procured lands, on condition that said lands be lawfully recorded.

"Third point regarding the oath of allegiance with liberty not to take up arms against their own nation is allowed and accorded to the petitioners.

"Fourth article is in like manner granted to the petitioners: to nominate a double number for their magistrates, from which the election shall then be made here by the Governor.

"Fifth. It is allowed the petitioners that the magistrates in each town shall pronounce final judgment to the value of five pounds sterling, and the Schout with the General Court of said five towns, to the sum of twenty pounds, but over these an appeal to the Governor is reserved.

"Sixth. In case any of the Dutch towns shall send deputies the same shall, in like manner, be allowed the petitioners.

"On the seventh and eighth articles it is ordered, that the petitioners shall be considered and treated as all the other subjects of the Dutch nation, and be allowed to enjoy the same privileges with them.

"Ninth article cannot, in this conjuncture of time, be allowed.

"Tenth Article. 'Tis allowed that all the foregoing particular contracts and bargains shall stand in full force."

APPEAL TO CONNECTICUT FOR GOVERNMENT AND PROTECTION

In the interval between the reception of the Dutch governor's proclamation and the departure of their deputies for Jamaica Southold, Southampton and Easthampton sent a deputation to Connecticut to ask for its government and protection. Their request was referred by the General Court to a committee, authorized to grant it, with the concurrence of the governments of Massachusetts and Plymouth. The committee took these three towns under the Connecticut Jurisdiction, made them a county, organized a county court, appointed judges and commissioned other civil and military officers. All this required time, but ten days after the transactions in Jamaica, above reported, the Governor of Connecticut gave the Dutch plain notice that the United Colonies of New England would, through the assistance of Almighty God, maintain the liberty of the English on Long Island eastward of Oyster Bay and keep them as a part of New England. The Dutch instantly replied to this notice with spirit and defiance, declaring that Southold and the other eastward towns belonged to the Dutch government and would be retained by arms should there be any need of force to retain them.

On the 8th of September the Dutch council elected officers for the county and for the several towns from the nominations submitted. For schout, that is, sheriff of the county, Isaac Arnold of Southold was chosen, and for magistrates of this town, Thomas Moore and Thomas Hutchinson. At the same time the oath of fidelity to the Dutch government to be taken by all the inhabitants of these eastern towns was modified somewhat, with a view to make it less unacceptable to them.

The Dutch council of war in New York were certainly very considerate and generous in their dealings with these towns. But it is not wonderful that their efforts to conciliate and keep

them were in vain. They could not overcome the force of language and grateful associations.

RESISTANCE TO THE DUTCH

On the 1st of October Governor Colve commissioned Captain William Knyffe and Lieutenant Anthony Malypart with the clerk, Abraham Varlett, to call a town meeting in each of the eastern towns, to administer unto the inhabitants thereof the oath of fidelity, and to make a true return thereof.

The business of Captain Knyffe and his associates did not prosper. He visited all the towns, called meetings and proposed to them the oath. The several towns declined to take the oath. Southold had already met and on the 29th of September had said:

"The reasons following show why we, the major part of the Town of Southold, do forbear to act further than we have acted upon the summons sent us by Mr. Isaac Arnold." No less than seven reasons are enumerated and stated, the first being that they had understood that the schout and magistrates only were to take the oath, and the second that they would be debarred from the freedom of conscience granted in the first article of the Order made on the 24th of August. They closed their statement with these words:

"We have been left without government about a month, which hath been prejudicial to some and caused fear in others, we lying open to the incursion of those who threaten us daily with the spoiling of our goods if we take any oath of fidelity to you; and now you coming amongst us, without power to settle either civil or military government, we, notwithstanding, are willing to submit ourselves to your government (during the prevalence of your power over us) provided you perform those articles you first promised us, and also establish a firm and peaceable government among us, protecting us from the invasion of those which daily threaten us."

Southold was followed by Southampton October 1, by Easthampton October 2, by Setauket October 4 and by Huntington October 6, all declining the Dutch jurisdiction.

On the 20th of October Governor Colve submitted to the Council the report of Captain Knyffe and Lieutenant Malypart and the answers of the towns, and proposed whether it would not be necessary to send a considerable force thither to punish them as rebels. He requested the advice of the council hereupon. After divers debates the majority judged that in this conjuncture of war it was not advisable to attack them by force of arms and thereby afford them and the neighboring colonies occasion to take up arms against the Dutch. They judged it better to send a second delegation.

Captain Knyffe and Ensign Vos were successful in this second visit with Setauket and Huntington and on the 28th of October gave the list of names in those two towns to the Governor, having sworn Joseph and Isaac Platt as magistrates of Huntington and Richard Woodhull of Setauket.

On the 30th the Governor sent hither to the most eastward towns a most worthy delegation, with instructions to dispense with the oath, if needful, except on the part of the magistrates (Isaac Arnold as schout having already taken it), to give them a double number of magistrates, should they desire it, to assure them that the instructions sent to the schout and magistrates should in no wise conflict with the order formerly granted on their petition, that they should have the right to trade with the neighboring colonies on as good terms as anybody, that they shall have the nomination of their own magistrates and whatever they ask in fairness, and that refusing obedience will be their ruin.

The commissioners sent with these instructions were the Hon. Cornelius Steenwyck, who was the Governor's chief councillor, Captain Charles Epesteyn and Lieutenant Charles Quirynsen. Councillor Steenwyck had been mayor of the city for several years under the English government and became

mayor again after the restoration of the English rule. For a time he had been appointed Governor of the Province in the absence of Governor Lovelace. He was a merchant of the highest character for honesty and worth, one of the richest and most popular and influential men in the colony. There was living no better man for the Governor to appoint as the chief of the commission for both Dutch and English had unbounded confidence in him. But he did not prosper in his enterprise.

Tuesday, October 31, he and his fellow commissioners sailed in the naval sloop, or snow, *Zee-hond* (sea-dog), but were thrown ashore by the current near Corlear's Hook. They warped off and sailed to Hell Gate where they met the flood and had to return and anchor near Barent's Island.

Wednesday the wind blew hard from the east. They could not sail, rowed to Barent's Island. Returning they touched a rock near the *Pot,* almost upset the boat and were in imminent danger.

Thursday they broke their rope and lost their anchor.

Friday they passed the White Stone and reached Minnewit's Island.

Saturday they sailed near Falcon's Island and met a hurricane.

Sunday they reached the riff of the Littlegatt but lost their small boat.

Monday they pursued a sail from Pluymgat [Plum Gutt] to near Silvester Island [Shelter Island]. It proved to be a vessel conveying Captain Winthrop and Mr. Willis, commissioners of Connecticut. There was a showing of commissions on each side. Mr. Sylvester sent his son with a boat and the commissioners went on shore and spent the night with him.

Tuesday, November 7, the Connecticut commissioners gave a copy of their commission to the Dutch commissioners and requested them to proceed no further with their business.

Answer was made that the Dutch commission must be executed. Whereupon the Connecticut commissioners hoisted the King's jack and rowed toward Southold. The Dutch commissioners immediately followed in a boat borrowed from Captain Sylvester, with the Prince's flag in the stern. At 2 p.m., coming near Southold, they heard the drum beat and the trumpet sounded, and saw a salute with muskets whenever the Connecticut gentlemen passed by. Meanwhile, the water being low and the tide on the turn, the boat being slowly dragged along by the sailors, they were obliged to land. Walking nearer they saw a troop of cavalry riding backward and forward, four of whom advanced, dismounted and courteously placed the commissioners on their own horses. Arrived at the heights they met Captain Winthrop and Esquire Willis with a troop of twenty-six or twenty-eight men on horseback.

When they reached the village they found about sixty footmen in arms. They went to the house of one Mr. Moore [the Case house, in which the Town Clerk's office is now located] and were invited to enter. After a little while Mr. Steenwyck requested that the inhabitants might be called together to hear why they had come and to hear also the commission from the Governor. Then the Connecticut commissioners answered that the inhabitants of Southold were subjects of His Majesty of England and had nothing to do with any orders or commission of the Dutch, and then said to the inhabitants: "Whoever among you will not remain faithful to His Majesty of England, your lawful Lord and King, let him now speak." No one of the inhabitants made answer. Mr. Steenwyck replied thereupon that they were subjects of Their High Mightinesses the States-General and His Highness the Prince of Orange, as appeared by their colors and constable's staff, by the nomination of their magistrates presented by them to the Governor and by the election subsequent thereon. He further requested that the elected persons might be called. Thomas Moore appeared but Thomas Hutchinson

absented himself and could not be found. Said Moore would not accept the election of Governor Colve but said he had nothing to do with it. Then Isaac Arnold, who had already been sworn in as sheriff [he was in New York when the Dutch took the place], declared that he had already resigned his office of sheriff because it was not in his power to execute that office, having been already threatened by the inhabitants that they would plunder his house. Mr. Steenwyck again asked the people, most of whom were present, if they would remain faithful to Their High Mightinesses and take the oath. Not one answered, signifying plainly by their silence that they would not. After some further efforts the Dutch commissioners left the place.

Some inhabitants of Southampton were present and John Cooper [ruling elder of the Southampton Church] told Mr. Steenwyck to take care and not appear with "that thing" at Southampton. Whereupon Mr. Steenwyck asked what he meant by "that thing," to which the said John Cooper replied, "The Prince's flag." Then Mr. Steenwyck inquired if he said so of himself or on authority of the inhabitants of Southampton. He answered, "Rest satisfied that I warn you, and take care that you come not with that flag within range of shot of our village."

The Connecticut commissioners asked the Dutch what village they would visit next and intimated that they would be present at every place which the Dutch commissioners should visit. The latter thereupon entered their boat and rowed back to Shelter Island. They resolved not to visit the other two villages, clearly perceiving that they would be unable to effect anything and would do more harm than good. They reached Shelter Island at ten o'clock in the evening and there spent the night.

The next day, Wednesday, November 8, they sailed with the ebb at noon and passed through Plum Gut when the sun was an hour high, with a spanking breeze; saw two sails;

spoke one, belonging to Achter Kol. [That is, Elizabeth, New Jersey.] The next evening at 8 o'clock the commissioners reached the Fort in New York and reported to the Governor, who sent on the 18th a bold and vigorous letter in answer to a note received on the 5th from the Governor of Connecticut. In this letter he said:

"It is sufficiently notorious and can also appear by their requests that the inhabitants of the East End of Long Island have submitted and declared themselves subjects of their High Mightinesses, delivering up their colors, constable staves, making nominations for Schout, Magistrates and Secretaries; whereupon their election duly followed. Furthermore we have been requested by their deputies to excuse the elected magistrates from coming hither to take the oath, but as it was necessary to send commissioners thither in order to bring the people under oath, that they may be qualified to administer the same to the magistrates in like manner, which we were pleased to grant to them, and which would undoubtedly have been complied with by them, had not some evil disposed persons gone from you and dissuaded them. I am here to maintain the rights of their High Mightinesses and His Serene Highness the Prince of Orange, my Lords and Masters, therefore give little heed to your strange and threatening words, knowing to put, with God's blessing and the force entrusted unto me, such means into operation as will reduce rebels to due obedience, and to make those who uphold them in their unrighteous proceedings to alter their evil designs."

RESTORATION TO THE GRACIOUS GOVERNANCE OF HIS ROYAL HIGHNESS THE DUKE OF YORK

Nothing more was done through the winter to bring the people of Southold under the power of the Dutch. With the return of spring it became known that a treaty of peace between England and the Netherlands had been signed on the 9th of February [1674, N.S.] restoring New York to the former in exchange for Surinam in South America. [Now

Dutch Guiana.] It was not until the 10th of November [1674] that the Dutch formally yielded up the possessions on the Hudson and the neighboring waters which they had held, first and last, for nearly sixty years.

Thus Southold was reluctantly drawn back from union with the Connecticut colony into subjection to the government of the Duke of York. It remained a part of his province until he became King of England by the death of his brother, Charles II, in 1685. Then the province became a royal one and so continued until the War of Independence.

STILL SEEKING UNION WITH CONNECTICUT

Two years before this, while Southold was still under the government of the Duke of York, its people, in company with Southampton and Easthampton, had made petition to King Charles II for reunion with Connecticut, as has been recited above. No reply had been received from the King but as we have seen they had their heart's desire without either consent or denial on His Majesty's part. After brief renewal of union with Connecticut it was harder than ever for them to submit to the Duke's government. Accordingly on November 17, 1674, precisely one week after the Dutch restored New York to the English, a town meeting was held which took the following action:*

Southold November 17, 1674.

First—We the Inhabitants of said Town being legally mett together, doe unanimously declare and owne that we are at this present time under the Government of his Majestys colony of Conneticut, and are desirous to use all good and lawfull meanes so to continue:

Secondly—We doe unanimously voat and desire that all spedy application be made to the Government under which we are, that we may obtain their counsell and direction how we are

*Printed Records, I, 374.

to answer the demands of the Honored Edmund Andres Esquire, Governor of New York:

Lastly they appointed a standing committee to act for them in this matter and to consult with like committees from Southampton and East Hampton.

As soon as the Dutch surrendered New York the Duke of York, through his governor, required these towns to submit themselves again to his authority. Andros was not backward to fulfil his commission in this matter. For this purpose he sent hither Sylvester Salisbury, who afterwards became high sheriff of Yorkshire. When he reached Southold he called the people together and gave them the following notice:

December 10, 1674.

Gentlemen: Know yee that I am empowered by ye honored Covernor of New York to receive the return of this place into the colony of New Yorke, and the government thereof, pursuant to his Majesty's royall grants to his Royall Highnesse ye Duke of Yorke. Whereupon I doe declare to all that I do receive and accept of the return and surrender of this place from under ye Collony of Connecticut, by whose protection they have been secured from ye Dutch invasion, unto the obedience of his Royall Highnesse. As witness my hand at Southold the day and year above sayd.

SILVESTER SALISBURY

The contest between the people of Southold and the Duke's government was an unequal one and the result of it is indicated by a paragraph in a letter to his governor, Major Edmund Andros, dated "St. James's, 6 April 1675,"* as follows:

I shall lett you know that I am well satisfyed with your proceedings hitherto and yt you are in quiet possession of yt place, but more especially at your conduct in reducing to obedience those 3 fractious townes at ye East end of Long Island.

**Brodhead's Documents*, III, 231.

The connection with New York became more tolerable after the attainment of a colonial assembly, which had been long resisted by the Duke but which was at length gained in 1683, when Governor Dongan succeeded Governor Andrus. But the desire for union with Connecticut was not dead. It revived again, six years later, when the English Revolution of 1688, the flight of the King and the consequent dissensions in New York between Leisler and his opponents gave new hope of restoration to the New England colony. In June 1689 the East End towns made their last vain effort for this end.

THE SPIRIT AND WISDOM OF THE SOUTHOLDERS

This graphic story of the political vicissitudes of Southold, tossed by powers over which they had no control from one jurisdiction to another,—from New Haven to Connecticut, to the Duke of York, to the Dutch, to Connecticut, to the Duke again, all in the space of twelve years,—exhibits not only the hardships and discouragements they had to face but the spirit and wisdom with which they faced them. All their interests bound them to New England. They were of the same blood, language, traditions, aims, and proximity made their intercourse with Connecticut easy. New York was far away, to be reached then by water only, in a voyage requiring at least two days under favorable conditions and often long and hazardous, as Councillor Steenwyck found it. Their interests were considered not in the least by the King, who gave patents, often conflicting, to his favorites, transferring towns from one jurisdiction to another as if they were pawns on a chess board.

Their loyalty to the British crown seems to us amazing. It was bred in the bone and dyed in the wool. It required another hundred years of mismanagement and oppression to turn them into Revolutionary soldiers, and even then not all of them were turned. This loyalty was exhibited in their dislike of the Dutch government. They preferred the intolerable government of the Duke of York to the mild and honorable terms offered by the Dutch. The Dutch had given asylum to the Pilgrim Fathers but

the Pilgrim Fathers would not stay in Holland. The Dutch were fair and generous and tolerant but they were aliens.

In addition to their aversion to foreign control the Founders were also moved by the consideration that the Dutch government would be neither strong nor permanent. Note the expression in the address to Governor Colve's commissioners, "during the prevalence of your power over us." They did not believe that it would last. And note the closing words, "providing you establish a firm and peaceable government among us, protecting us from the invasion of those who daily threaten us." They doubted the Dutch power to protect them. Though they were obliged at first to submit they appealed to Connecticut in the hope that means might yet be found for extrication from their unfortunate situation. The prompt action of Connecticut and the appearance of Governor Winthrop's commissioners in Southold justified their hope. Governor Colve felt that he had not been very fairly treated but he was engaged in an act of war and usurpation. Acts of war and usurpation do not hold when they are not backed by sufficient force.

The Puritan Founders feared God, honored the King and were zealous in maintaining their rights. They were stalwart men, masterful on land and sea. A more independent set of men never lived. Many of them were impulsive and hot-headed, such as those who threatened Isaac Arnold, the schout, but there were many wise and cool-headed men among them, and from this number they seem to have had invariably the good sense to elect their officials. The common idea that they were sour and morose is far from the truth. It springs mostly from the modern horror of the "Puritan Sabbath." Their Sabbath was not a vacuum but a holy day delightfully spent in glorifying God and enjoying Him, which to their mind was man's chief end. It requires a good deal of genuine piety to keep the day both holy and enjoyable. Loss of the spirit of the Sabbath law is death to its letter. In England our Puritan Fathers suffered the loss of all things and forsook home and country rather than conform to a law that required them to sanction the secularization of the Christian Sabbath. Therein they exhibited the

granite character that was destined to form the rock foundation of this republic. We have freedom of choice. No civil law can either compel or forbid us to keep the Lord's Day holy. The drift seems to be toward secularization of the day. The Christian Church ought not to drift into conformity with the world. Granite character does not drift.

The Puritan Founders were not perfect—their court records show fines for Sabbath breaking, profanity, drunkenness and many other offenses—but they were not hypocritical or morose. They came from Merrie England and they loved sports and hunting and fishing. They fully enjoyed the fun that day when they escorted Councillor Steenwyck to the village on horseback and then met his questions and exhortations with thundering silence, declining his request for a town meeting when the whole town was there except the unfortunate Magistrate Hutchinson. They had an incurable fondness for jokes and horse-play. I know well the physical and mental characteristics of Hortons and Hallocks and Youngs, Tuthills, Reeves and the rest, handed down from generation to generation, typical New Englanders with little admixture of foreign blood. They are still a sturdy lot, men and women, strong and conscientious. They have deep emotions but rarely wear their hearts upon their sleeves. Like brothers they quarrel among themselves but stand together against outsiders. They are industrious, level-headed, and most of them full of fun. Not a few have a wit keen as a razor and quick as a hair-trigger. Some are grave, some are boisterous. Many have musical ability, some in high degree. They make excellent and prosperous farmers and excellent business and professional men. They are still an independent lot, resentful of assumed superiority or dictation. They are good stuff and take on a fine polish with culture. A recent writer wonders at Southold's success in artistic and histrionic pursuits and searches for a philosophic explanation. She finds it in the rise of Universalism, Spiritualism and Christian Science. The source is not so modern. It's in the blood. There is nothing that the descendants of the Puritan Founders cannot do.—Ed.

CHAPTER VI

THE TOWN'S PATENT AND THE COMMONERS

IN the course of 1675 and 1676 it became evident that the people here could not retain their union with Connecticut. For a long time they had declined to accept a patent confirming the title to their lands under the Duke's authority, and they continued to withhold their submission until Andros threatened to treat them as enemies who persistently refused to own the authority of their lawful sovereign. Thereupon they consented to accept a patent and on the 31st of October, 1676, the Governor gave them one. It names as the patentees Isaac Arnold, justice of the peace; Captain John Youngs; Joshua Horton, constable; and Barnabas Horton, Benjamin Youngs, Samuel Glover, and Jacob Corey, overseers of the Town. These persons received the patent for themselves and their associates, the freeholders and inhabitants of the Town. The patentees, in accepting this patent, took care to exclude from its privileges two classes of persons: first, those who were only transiently here and had no ownership in the soil—all those who had rights under the patent must be owners of land. Another class that they took good care to exclude consisted of all those who were freeholders but not inhabitants. They knew the evils of the proprietorship of non-residents, and they were careful to guard against them. Hence they made it sure, by the patent itself, that all who should possess the rights and privileges which it granted must be not only freeholders, owners of land, but also dwellers in the Town.

[In the first pages of the large Liber C of the Town Records (Printed Records, Vol. II.) are recorded (1) A Confirmatory Indian Deed, of 1665, covering all the land of the Town, from and including Plum Island to the Wading River, previously purchased from the Indians in several transactions, (2) The Town Patent, of October 31, 1676, and (3) The Confirmatory Deed of the Patentees to their Associates, "the freeholders Inhabitants of this Town."

One paragraph of the Confirmatory Deed runs:

"And in further confirmation of all their properties and shares in the premises to such our associates their heirs forever, we have caused to be recorded in the pages next following all such perticular rights, tracts and percells of land as do of right appartaine and belong unto them their heirs and assignes in said patent and Township."

This explains the repetition in Liber C of many records previously entered in A and B. However, not nearly all the old records were entered in the new book. In later years records were entered in any of these three books wherever a blank portion of a page was found.—Ed.]

COMMONAGE AND COMMONERS

By the Editor

After telling of the patent, Dr. Whitaker added:

"The heirs of the 'freeholders and inhabitants' who held under the foregoing Patent and Deed of Confirmation subsequently obtained the enactment of the following laws":

He then quoted at length the act of the State Legislature of 1796 incorporating the proprietors of the common and undivided lands of Southold, and a subsidiary act of 1847. Upon this incorporation of "The Commoners" he made no comment, for the reason, doubtless, that this was not a part of the history of Southold's first century. An interesting and instructive note on "Commons and Commoners," written by Mr. J. Wickham Case, may be found in the Printed Records, Vol. 1, pp. 135-8.

The Editor believes that the following account of the distribution of the common lands in the early years will interest the reader:

The basis of allotment whereby some settlers had one right of commonage and others two, three, or more, is lost with the original records, but it was probably as in New Haven, where "Itt was agreed that every planter in the towne shall have a proportion of land according to the proportion of estate wch he hath given in, and number of heads in his family." In the eleven or twelve years before the present Liber A was opened, most of the home lots at the town center had been apportioned, with the adjacent land from Sound to Bay, and many home lots and other upland and meadow land had changed hands, in some cases two or three times, by sale or exchange.

It appears that to each freeholder one home lot, and one only, of about four acres, was allotted. In addition they had rights of commonage, varying from one to seven. The unit of commonage rights back of the home lots was six acres. The unit of North Sea lots, along the Sound shore, was seven acres. These were about half a mile long, with a frontage on the Sound of about seven rods for a single lot. The unit of meadow land, which was very precious, seems to have been one and one-half acres, and in some sections two acres. The unit in the "Old Field," cleared and cultivated by the Indians from time immemorial, was one acre; and in the Cutchogue Indian Field, twenty acres.

For a time home lots were granted to new settlers and to young men reaching maturity. Settlers leaving Southold sometimes "laid down their lands to the town," and sometimes sold their holdings. Later settlers obtained their home lots and other lands by purchase, with or without rights of commonage. Occasionally a landholder, in need of money, would sell his rights of commonage to a more prosperous neighbor. Rights of commonage were also handed down in wills or by deed of gift from father to son. So, in course of time, it came about that some landholders held no rights of commonage, some had rights

within "the old town bounds" only, some in the outlying districts only, and some throughout the whole town.

In 1661 large allotments were made both east and west of the old town bounds. The old town bounds were Tom's Creek on the east and Pequash Neck on the west, nearly four miles apart. Earlier than 1661 these outlying common lands were used for hogs and cattle, and the meadows were allotted in small parcels, even as far as Riverhead. These precious meadows, we may justly suppose, were allotted just as soon as a crude road was cut through the woods to meet a similar road from Southampton, and that was very early, but no one knows how early. In 1661 a great forward step was taken in opening to private ownership the Oysterponds Dividend, extending eastward to Orient Point, the Cutchogue Dividend, extending westward to the Canoe Place at Mattituck, and the Occabauck Dividend, extending nearly to the present village of Riverhead. This Occabauck Dividend was later called the First Division in Occabauck, as Second and Third Divisions were laid out some fifteen years later. Finally there was laid out a small Fourth Division in Occabauck, "between the Fresh Pond and the Wading River," in 1711.

In 1661, a little more than twenty years after the settlement of the Town, 47 individuals participated in the Oysterponds and Cutchogue Dividends and the First Division in Occabauck. There were 40 lots in Oysterponds (about 50 acres each) taken by 16 owners, 44 lots in Cutchogue (about 120 acres each) taken by 21 owners, and 38 lots in Occabauck (250 to 300 acres) taken by 19 owners.

The Oysterponds lots were small but were at that time more valuable than lots five times as large in the western wilderness of Aquebogue. Apparently they were selected by those who drew early choices, for with a single exception they located all their rights there. They were Pastor Youngs (4 rights), Captain John Youngs (6), Widow [of Captain Joseph] Youngs (8), Thomas Moore, Sr. (2), Thomas Moore, Jr. (3), Lieutenant Glover (2), Richard Brown (2), John Herbert (2), John Corey (2), Thomas Osman (2), John Conklin, Sr.

(2), John Conklin, Jr (1 and 2 in Aquebogue), John Payne (1), Geoffrey Jones (1), Abram Whittier (1), and Thomas Rider (1).

The Cutchogue dividend (embracing the village of Cutchogue and the eastern and central portions of the village of Mattituck) was next in popularity. Thirteen out of 21 owners selected lots in it only. These lots, if north of the highway, were thirty rods wide at the highway, tapering slightly toward the Sound; if south, two or three rights were grouped together to cover the irregular "necks." Four of these necks, extending as far as Manor Hill, were already occupied before the drawing. The first two, Pequash and Pool's Necks, were confirmed to William Wells on the day of the drawing before the lots were drawn. He had bought the Cutchogue district for the Town from the Indians and claimed half of it as recompense for his services. The Town gave him these two necks, in addition to which he had his six rights of commonage. The other two necks, known as Corchaug and Fort Necks, extending to Manor Hill, had been before this divided up into a great number of 20-acre lots. They embraced what was called the "Old Indian Field," or "Corchaug Broad Field." Here had formerly been the principal Indian village and their stockade, affording much more extensive cleared land than the Indian Field east of Southold. These 20-acre lots changed hands frequently and were bought up largely by Benjamin and Caleb Horton.

Those who chose Cutchogue land were: William Purrier (3), Barnabas Wines, Jr. (2), John Elton (3), Jeremiah Vail (3), Thomas Reeve (2), John Booth (2), John Corwin (2), Richard Benjamin (2), Philemon Dickerson (2), Benjamin Horton (2), Robert Smyth (1), Joseph Youngs, Jr. (1), Thomas Brush (1), William Wells (3 and Aquebogue 3), Barnabas Horton (3 and Aquebogue 2), Thomas Mapes (3 and Aquebogue 2), Widow [of Thomas] Cooper (3 and Aquebogue 2), Barnabas Wines, Sr. (2 and Aquebogue 1), Richard Terry (2 and Aquebogue 1), Thomas Terry (1 and Aquebogue 1), Samuel King (1 and Aquebogue 1).

The other Aquebogue owners, those who selected Aquebogue lots only, were: John Budd (4), John Swasey (4), Joseph Horton (3), John Tuthill (3), William Hallock (2), Edward Petty (2), John Tucker (2), Richard Clark (1), Joseph Sutton (1), Henry Case (1). These magnificent lots, extending from Sound to Bay, and with their 40-rod width very liberally measured, were lightly held by most of their owners and changed hands constantly for small consideration.

The Second Division of Occabauck (Aquebogue) covered the site of the village of Riverhead and the land westward almost to the Wading River. Its lots were 60 rods wide, very liberally measured, and were often called "the great lots." In this division there were 44 lots and 24 owners. Among these only three new family names appear: Colonel Isaac Arnold, the Widow Hutchinson, and Josiah Bartholomew. Colonel Arnold had come to Southold in the early 'sixties. About the same time Thomas Hutchinson had come, lately of Lynn, Massachusetts. Josiah Bartholomew of the City of London, carpenter, bought of Samuel Wines a "first lott of land and comons" in Aquebogue, December 11, 1676. The lot that he bought was in the First Division of Aquebogue, as shown by its bounds, and the right of commonage enabled him to participate in the Second, Third and Fourth Divisions. This date, December 11, 1676, gives one limit in fixing the date of the Second and Third Divisions; the terminal limit will be found in the earliest sale of a Second or Third Division lot. The earliest record of such sale that I have noted is of April 5, 1680. These divisions originated, then, between December 11, 1676, and April 5, 1680. The town patent was granted October 28, 1676, and confirmed by the patentees to their associates December 27, 1676. Shortly after that, probably, this great allotment of common land was made.

Aquebogue's Third Division, allotted simultaneously with the great Second Division, seems to have been the original plot of the village of Wading River, in 48 home lots, 7 rods wide and 80 rods deep, three and a half acres each. These were held by 27 persons. The only new name in the list is that of John

Harod, whose memory is perpetuated in Harod's Point, near Wading River. In 1680 he purchased four others of these lots. The Town Records throw no light upon the source of his right of commonage.

At the foot of the page (Liber A, 59; Printed Records, Vol. I, p. 136) appears the following statement: "At Southold ye 24 of ffebruary by ye proprietors of ye Devidente here inserted agreed and concluded yt the village lying about or next unto the Weading river is & shall remaine to be called by ye name of Westhold." Here the recorder missed an excellent opportunity to indicate the year of this business.

The completion of the Wading River record occurred more than thirty years later. In 1709 an agreement was made between the trustees of Brookhaven and the overseers of Southold, wherein the former "resigne unto the Town of Southold all there Pattent right of the Land & meadow on the east side of the Waiding River." (II, 402.) This cleared the way for the following action:

"A list of ye lotts laid out Decemr 1711 betweene the fresh pond & ye wading river at acquabauk which is called ye fourth dividend of acquabauck lands, beginning at ye Eastward part of ye said dividend." (II, 400.)

There are 22 owners named, and 46 lots. The size of these lots is not given. The largest owners were John Lore (8 lots), Richard Lore (6), Francis Brotoe (5), John Harrod (5), Jonathan Harned (2), Matthias Curwin (2), Stephen Bayley (2). Colonel Arnold, Abraham Whithear, John Howell, Theophilus Curwin, the Browns, Daniel Terry, David Horton, Benj. Youngs, Richard Youngs, John Goldsmith, and —— Hallsy drew one lot each.

An interesting particular is that two of these lots were set off for the minister. Also two lots were set off for the minister in the Third Division—the small lots of the village site. Mr. Hobart had his lot in his own name in the Second Division, and the minister's lot in the Third Division would have been entered in his name if it had been his. Evidently it was realized that the village so far distant from the older settlements would

need its own church and minister, and this was thoughtful provision for that necessity. A reference to lands of the Wading River Church in Prime's *History of Long Island,* page 159, may bear some relation to these four lots:

"In the early settlement of this place, through the benevolence of some individuals, though the history of the transaction appears to be well nigh lost, this congregation became possessed of a large tract of land which, it is said, would now be worth $20,000. In former days, however, it was considered of small value, and was therefore disposed of with little discretion, till it is now reduced to the value of about $3,000."

The minister's four lots, including seven acres in the village site and an unknown acreage on the Sound shore between Wading River and the Fresh Ponds, may have been a part of that handsome endowment. Dr. Prime wrote in 1845. Unless the value of the land was greatly exaggerated, as the value of vanished possessions usually is, it must have been more than these four lots.

It seems at this day strange to find that more than 1200 acres in the western part of the old Town were still kept as common land until 1686, fifteen years after the Cutchogue and first Aquebogue Dividends were allotted, but such is the case. They were, doubtless, retained for a common cattle range. But finally the desire for personal possession of this desirable land triumphed. The record reads:

"1686. A Liest of ye lotts in ye North Division of land laid out between ye Towne and Duckpond begining at the Westermost lott."

This appears on page 382 of Printed Records, Vol. II. There follows a list of the 31 owners and 53 lots. The names are the familiar ones with one exception—that of Nathan Landon, the founder of a family prominent in Southold in following generations. He came to Southold from Guilford, Connecticut, shortly after this allotment was made. In 1688 he bought from Edward Petty, Jr., his home lot, one right of commonage in the town plot, and one lot in this North Division. The record of the Division quoted above was not entered in the book until 1702, and

in it the town clerk omitted the name of Petty and introduced the name of the then owner, Nathan Landon.

These lots, 25 acres each, ran along the Long Lane, from Goldsmith's Inlet to Duck Pond Point, about two and a half miles. The Long Lane runs westward from the head of Tucker's Lane, about midway between the main highway and the Sound, and in its west half is known as the Middle Road. The lots on the north side of the Long Lane extended to the Sound, and those on the south side to the main highway. To the end of the Printed Records these lots are constantly changing hands. An interesting exchange of one of them in 1712 shows in a striking way the comparative value in those days of land and skilled labor. Samuel Glover, yeoman, sold one of these 25-acre lots, on the Sound shore, near the Inlet, to Joseph Petty, carpenter, "for and in consideration of a small house builded and finished for me."

Bay View is now the appropriate name of that beautiful section of Southold, almost entirely surrounded by creeks and bays, filled with a few choice farms and many charming country places. In the early days, when a barrel of pork was worth as much as ten acres of land, it was known as Hog Neck. Hog Neck, excepting its meadows and one or two small holdings, was kept in common for its original purpose until December 2, 1702, when the Town opened the Hog Neck Dividend of 108 7-acre lots, divided among 66 owners. The only new family names appearing among the owners were Darby and Wickham. Samuel Darby was son-in-law of Christopher (son of Christopher, the pastor's brother) and Hannah (Nichols) Youngs. Joseph Wickham had lately come to Southold from Southampton, the progenitor of all the Wickhams of Southold.

The last dividends of common lands mentioned in the Printed Records, and leaving no large body of land undivided, were in three divisions in Southarbor and Indian Necks. These were necks in the southwestern part of the old Town, that had been the last refuges of the Indians. In Indian Neck was their cemetery and there many interesting relics of the vanished aborigines have been discovered. Having sold their vast domain

for a few fathoms of wampum, a few yards of cloth, a few iron pots, knives, fishhooks and needles, they never flourished in restricted areas. The Southold planters treated them as well as any of the colonists did, and better than most, but at best theirs was a sad lot. Compassion for them might make an Azariah Horton give himself as a missionary to the dying race but nothing could save them from gradual extinction. If the white men were to multiply and flourish the red men must yield before them. The process was so gradual that neither the colonists nor the Indians realized what was happening. There was no conflict between the races in Southold, and the relations were in the main friendly, though there must always have been some fear and distrust on both sides, but gradually the white men were increasing, the red men were diminishing. In 1763 old men in Southold told how, sixty years before, they had plowed the land for the Indians' cornfields in Indian Neck. That is, Indians were occupying the Indian Neck about the year 1700; but in 1719 the Southarbor and Indian Necks were opened for settlement in three divisions; a division of great lots and two divisions of small lots (II, 481-9). The acreage of these lots is not recorded. There were 110 great lots with 60 owners, in Indian Neck there were 113 small lots with 66 owners, in Southarbor and part of Pine Neck there were 113 small lots and 62 owners.

On the day of drawing lots for choice of these plots, "the commoners" of the Town sold several unattached "parcels of land," in different parts of the Town, to defray the expense of surveying and laying out these divisions. This indicates that the commoners, in distinction from the Town, ordered and conducted this dividend. It also exhibits the fact that, although all large tracts of common land were now sold, there remained yet many smaller pieces of land, scattered here and there, beaches, meadows, strips of upland, to which no individual could prove title—still common.

Did the common lands belong to the Town as a whole or to a restricted number of the inhabitants? This was a disputed question, especially when all the great blocks of common lands

had been distributed and there remained a considerable quantity of common land, the aggregate quantity and value of which no man knew. No specific law had ever determined this question. The patent of 1686 did not specifically determine it. The patentees' transfer to their associates did not certainly decide it. "All the freeholders Inhabitants of this Town" was their definition of their associates. They made no explicit distinction between freeholders of common lands and freeholders of private lands. For lack of specific law the issue was settled on the ground of long usage. For generations rights of commonage had been bought and sold like real estate. This showed that right of commonage had been regarded, for many years, as belonging to the early settlers and to their heirs and assigns, and not as an inherent right of citizenship. Also, in early days home lots and rights of commonage were granted to some new settlers but not to all. On these grounds those who claimed to be "the commoners" by right of inheritance or purchase finally won their case and secured from the State Legislature of 1796 their legal incorporation. Thenceforth and up to the present time the commoners have held their annual meeting, elected their trustees and transacted their business. Presumably, if any bit of land without an owner were discovered tomorrow in all the extent of Southold or Riverhead towns, the commoners could lay legal claim to it.

CHAPTER VII

DEATH OF PASTOR YOUNGS

TO Mr. Youngs, as the leader of the advance guard, his home lot was assigned near the center of the Town, and convenient to the church edifice, which was built in the central square and on the highest ground of the settlement. His possessions were ample in comparison with those of his neighbors and parishioners.

He died February 24, 1672 (New Style). It would seem that his venerable friend, the good Barnabas Horton, and the saintly Deacon Barnabas Wines, as well as his well beloved wife, Mary, and we may suppose some or all of his children, were with him at or near his death. One faithful friend, his near neighbor for thirty previous years, William Wells, Esq., high sheriff of Yorkshire, could not be present, though he had long held his pastor in high regard, as the beautiful records he has left us most thoroughly attest. Mr. Wells departed this life three months and eleven days before the minister died. What a void was made in Southold by the death of these two men in the same winter! Death has never made here in so brief a time as one winter another bereavement relatively so great.

The first pastor's grave was made near the church edifice and on the sunny side of it. The wall which surrounds the grave is substantial and supports a massive horizontal slab which bears the following inscription:

MR JOHN YONGS MINISTER OF THE WORD AND FIRST SETLER

OF THE CHVRCH OF CHRIST IN SOVTH HOVLD ON LONG ISLAND
DECEASED THE 24 OF FEBRVARY IN THE YEARE
OF OVR LORD 1671/2 AND OF HIS AGE 74

HERE LIES THE MAN WHOSE DOCTRINE LIFE WELL KNOWEN
DID SHEW HE SOVGHT CRISTS HONOVR NOT HIS OWEN
IN WEAKNES SOWN IN POWER RAISD SHALL BE
BY CHRIST FROM DEATH TO LIFE ETERNALLY

[When we look to the town records for a portrait of Mr. Youngs we descry three outstanding features: as pastor and adviser he inspired extraordinary respect and affection; as a father he reared sons who exhibited outstanding ability in public affairs; as the "first settler"—first not in the sense of priority but of primacy—he left not a trace of seeking his own honor. His epitaph is perfect. It tells the whole story. He was a very wise, strong, modest, Christian gentleman. He has long rested from his labors but his works still follow him.—Ed.]

INVENTORY OF THE FIRST PASTOR'S ESTATE

The following copy of legal papers presents a picture of the early times in Southold:

The Inventory of Pastor Yongs estate.

In Wooden ware—and 2 old bedsteds—an old chest and 3 chayers—2 tables & a forme & boule & tray	£02.00.00
2 Kettles, 2 potts, hake & pot hake	03.00.00
In pewter	02.00.00
2 old beds & boulsters, blankets, one rug and curtains and valancings	04.00.00
lyning and sheets and pillobarrs	02.10.00
5 oxen and one lame steer and one cow, and 2 of 2 yeare old and one-half steere, one yearling	27.10.00
One horse	03.00.00
24 Sheepe	12.00.00

3 small swine	02.00.00
3 chaines—plow yrons and cart yrons	04.00.00
house and Land	30.00.00
Old books—by Mr Hubard prised at	05.00.00
	97.00.00

BARNABAS WINDS
JOHN CURWIN
JOSHUA HORTON
JACOB CORE

A true copie, pr me Henry Peirson, Clark

At a Court of Sessions held in Southold for ye East Rideing of N York Sheir on Long Island, by his Maj'ties authority in ye eight & twenteth yeare of ye reign of our Soveraigne Lord Charles ye second by the grace of God of great Britain, ffrance and Ireland king, defender of the faith &c, and in the yeare of our Lord God 1675.

Whereas an inventory of ye estate of Mr John Yongs Pastor of ye Church of Christ at Southold, deceased, was presented to ye Court, as also affidavit was made by Mr Barnabas Wines and Mr Barnabas Horton, makeing faith that ye said Mr John Youngs at or nere his death left all his estate to the sole dispose of his wife, Mrs. Mary Yongs.

Also shee makeing sute to the Court for power to adminiater of ye said Estate: And haveing put in sufficient standing security to ye Court according to law in that behalfe, these are to certifie all whome it may concerne that the said Mrs. Mary Yongs the weidow and relict of him the said Mr. John Yongs deceased, is by the said Court admited and confirmed to all intents & purposes administratrix of all and singular the goods and chattles, and whatsoever Estate or intrest he ye sd Mr. John Yongs died siezed off or any manner of way rightly appertained to him: And the said Mrs. Mary Yongs hath hereby full power as administratrix to dispose of the

said estate or any part thereof as shee hath occation and the laws of this government alloweth.

In the name and by the order of the Court

Pr me HENRY PERSON Cleark of the Sessions of the East Rideing.*

THE FAMILY OF PASTOR YOUNGS

By the Editor

When Dr. Whitaker's *History* was published the knowledge of the pastor's family was inexact and fragmentary. Much confusion arose in efforts to identify and distinguish the several Johns, Josephs, Christophers and Thomases. No two authorities agreed in naming the pastor's sons. The later knowledge gained from the discovery of Southwold, England, as the former home of the Rev. John Youngs, and the subsequent study of the Southwold Parish Register and allied English sources, have cast a flood of light upon the family. A beautifully engrossed copy of the Southwold Church Register, 1602-1802, was presented to the Town of Southold as a part of the celebration of the 250th Anniversary of the Founding of the Town and Church of Southold, through Dr. Whitaker, by the Rev. Proby L. Cautley, then vicar of Southwold, Suffolk County, England, and is now in the custody of the town clerk. This treasured volume carries invaluable information about the Youngs family and also among its family names are many of the family names of Southold. Before this copy was sent to Southold the original Register of Southwold was sought out and searched by interested visitors from this country. A considerable portion of the original register is in the beautiful handwriting of the Rev. Christopher Yonges, vicar of Southwold from 1611 to 1626, the father of Southold's first pastor.

*These documents of the Court of Sessions are taken from copies in the town records, where the Inventory may be found in Vol. I, p. 460, and the appointment of Mrs. Youngs as executrix in Vol. II, p. 17. The latter is immediately followed by a copy of her will, dated November 5, 1678. She made her son Benjamin her executor and chief heir. The pastor's eldest son, John, was already one of the wealthiest land owners in the Town.—Ed.

This new knowledge made it possible for the late Selah Youngs, Jr., to coordinate his Youngs data and publish in 1907 his *Youngs Family* through eleven generations from the Rev. Christopher Yonges of Southwold. His book is a wonderful exhibition of intelligence, industry and accuracy. The following sketch of the Youngs family so far as its branches appear in the early records of Southold Town is based on this admirable genealogy, with the assurance that they never contradict and constantly illuminate the town records.

The surviving children of the Rev. Christopher Yonges and Margaret his wife were six, mentioned in the wills of both parents: John, Joseph, Christopher, Mary, Margaret and Martha. All of these, with the probable exception of Margaret, emigrated to New England. John, Joseph, Christopher's son Christopher, and Martha (with her husband, Thomas Moore) all became residents of Southold.

The Rev. John Youngs, born in England, 1598, married, 1st, in Southwold, 1622, Joan Herrington; 2d, in England, after 1630, Joan Harris, widow of Richard Palgrave; 3d, in this country, about 1639, Mary Warren, daughter of Thomas Warren of Southwold and widow of a Gardner. The wife, Joan, who was stopped with her husband when he was forbidden to sail for Salem, was his second wife, and Anne, one of the children with them, was Anne Palgrave, her daughter by former marriage.

The Rev. John Youngs' children born in England were John, Thomas, Mary, Rachel and Joseph; his children by Mary Warren, his last wife, were Benjamin and Christopher. His daughter Mary became the wife of Edward Petty in Southold.

The pastor's brother Joseph was a sea-captain who transported passengers from England to Salem. His wife was Margaret Warren, sister of the pastor's third wife. They came to Southold from Salem about 1649. He continued as a shipmaster until his death in 1658. The familiar family names are repeated in his children: Joseph, John, Thomas, Gideon, Samuel. Joseph and John were born in Southwold, the other three in Salem. Joseph, John and Samuel lived and died in Southold

village; John, a mariner like his father, was absent from home much of the time. Gideon inherited a large farm at Oysterponds and is the ancestor of successive families of the Youngs name in Orient. Thomas established the Youngs family of Oyster Bay. Thomas, the second son of the pastor, was among the early settlers of Elizabethtown, New Jersey. He was a sailor, like his uncle, Joseph, and is said by Selah Youngs, Jr., to have been "appointed by Governor Dongan the first pilot of New York."

The pastor's brother Christopher preceded him to New England, where he was received as an inhabitant of Salem in 1636. He died in 1647, a widower. His orphaned children, Sarah, less than nine, and Christopher, less than four years old, were sent to the relatives in Southold. The little Christopher grew up in Southold, distinguished in the records from his cousin Christopher as Christopher, Jr. He married Anna Nichols, granddaughter of Barnabas Wines, and with her came into a considerable landed estate. In 1692 he bought the lot at the west corner of the present Boisseau Avenue, next to his cousin Joseph. He left two daughters, Hannah and Sarah, the former of whom married Samuel Darby of Salem. He had no son.

The pastor's sister Martha married Thomas Moore in Southwold. Eight of their nine children were born in Salem from 1639 to 1650. In 1651 they moved to Southold. Their sons were Thomas, Benjamin, Nathaniel, and Jonathan. Their daughters were Martha, Hannah, Elizabeth, Mary and Sarah. Thomas Moore was a ship-builder and owner, merchant, one of the most prominent and wealthy of the men of Southold, holding office as constable and magistrate and often a deputy. When the Dutch seized New York he was appointed a magistrate for Southold and it was at his house that the Dutch commissioner Steenwyck rested that day when the Town refused allegiance to the Dutch and Mr. Moore and the other officials appointed by the Dutch declined to serve. Mr. Moore was a large landowner in all sections of the Town. His sons and daughters married and their descendants are widespread and prominent.

CHAPTER VIII

LATER PASTORS

JOSHUA HOBART, SECOND PASTOR

THE people of Southold were not willing to remain destitute of the ministry of God's Word and were prompt in their efforts to obtain a well qualified pastor. Within six weeks after Mr. Youngs' death his son, Captain John Youngs, was commissioned to find a suitable minister for them:

April ye 1, 1672.

At a plenary meeting then held in Southold it was voted then and agreed that the inhabitants would provid themselves of an honest godly man to performe the offis of minister amongst them, and that they would alowe and pay to the said minister sixty pound sterling by the yeare:—And that this pay should be raised Rattewise by estate as other Rattes are raised upon all the inhabitants:—To which end it was agreed uppon by vote that Captain John Youngs should go in to the Bay, and usse his best indevor for the obtaining of such a man above menshoned to live amongst us:

And also agreed that he the sd John Youngs should have five pounds for his labors, and to dispatch this his trust some time betwixt the date hereof and the 29 of the next September—the which he promised to doe.

"The Bay" was the Massachusetts Bay Colony, in which the only college at that time in America, Harvard, had been doing its work for thirty-four years, its chief aim being to supply ministers for the churches.

Captain Youngs executed his commission with promptness and secured the services of the Rev. Joshua Hobart, eldest son of the Rev. Peter Hobart, formerly minister in Hingham, England, who came to New England in 1635 and was the first minister of Hingham, Massachusetts. Joshua was born at Hingham, England, in 1629, spent his boyhood in Hingham, Massachusetts, was graduated at Harvard in 1650, probably studied medicine after graduation from college, went to the Barbados in 1655, and there married Margaret Vassal, daughter of William. The Vassals were in Hingham in his youth, which seems to explain his going so far for a wife. He and his wife returned to New England, by way of London, in 1658, bringing three children. Shortly after their return his wife died. In January 1672, shortly before his call to Southold, he married his second wife, Mary Rainsford of Boston. She died and was buried in Southold in 1698, nineteen years before her husband. Mr. Hobart was in his forty-third year when called to Southold and continued his ministry until his death in his eighty-eighth year.

The second pastor was richly endowed with lands by the Town. Of course it was out of the question that his portion should be comparable to that of Mr. Youngs, who shared in the original allotment, but out of the undivided common land and land that had been "laid down to the Town" by former owners they gave him outright nearly a hundred acres and built him a new house. He was the last of the pastors to have land given to him. Before his death parsonage property was purchased for the occupancy of ministers during their tenure of office. He was also the last pastor whose salary was secured by taxation. His income was magnificent as compared with the stipend of his successors in Southold village and the other churches that soon arose in the Town. He also had an allotment in the Second Division of Aquebogue, not far west of the village of Riverhead, 60 rods wide from the Sound to the Peconic River, about 500 acres, which he sold in 1699.

Although only six hundred pounds had been voted in the town meeting it seems that Captain Youngs had to offer a

larger inducement, for Mr. Hobart received eight hundred pounds at first and after his ordination in 1674 his salary was increased to one hundred pounds in accordance with an agreement entered into "before he came hither."

His home lot, on the east side of Town Creek, at the foot of the present Hobart Road, was delightfully situated but the other lots of upland and meadow that were voted to him were too widely scattered for his convenience and at his request exchanges were made that gave him a beautiful domain on Pine Neck. Of this Dr. Whitaker says:

> This exchange of land put him into the possession of all the more beautiful portion of Pine Neck—the lower part—extending the whole way across from Dickerson's Creek, now Jockey Creek, to Goose Creek. This part was the more convenient for him, for his dwelling was built on Hallock's Neck, northward of the cove in which Dickerson's Creek and Youngs' Creek [Town Creek] unite to flow into the Peconic Bay. Along the sandbar between this cove and the bay teams can pass at low tide from Hallock's Neck to Pine Neck and return without difficulty, while boats can pass from one of these necks to the other with ease at any stage of the tide.
>
> I have often thought, while standing on the site of Mr. Hobart's dwelling, that it was built in the most beautiful place for a residence within the bounds of the parish. It is the central point of a scene of land and water, and fields and woods, that never loses its charm from age to age. It is not less salubrious than picturesque.

Mr. Hobart was prominent in the civil and industrial interests of the people from the beginning of his ministry. He was not only the chairman of the committee with full power on the political relations of the Town to Connecticut and to New York but he was also executor of wills and referee in cases of disagreement as to transactions and accounts in ordinary business. He was active in the introduction and establishment of new branches of manufacture and mechanic arts in the

place. He engaged more or less in the practice of medicine. He seems to have been the first person to whom the people entrusted the care of the poor, giving him due compensation therefor. (Liber D, p. 11.) During his pastorate the sphere of religion and of its ministry was eminently biblical and liberal. It included within its range every important interest of the people for time and for eternity—for earth and for heaven. Mr. Hobart was a citizen as well as a Christian and everything that concerned the public or the private welfare of the people concerned him. He closed his long life and ministry on the last day of the winter, February 28, 1717.

Ten years later the Town voted that a tombstone be purchased to mark his grave and honor his name. In Book "Righteous and Holy" of the town records the bill against the Town appears, with the date October 31, 1732, for "the Building Mr. Hobart's tomb with stone, lime and tendence, 16s. 11d." It is a heavy horizontal slab of sandstone, supported by masonry. The inscription was on a tablet which was set into the upper surface of the stone. This tablet is missing. The tradition is that it was destroyed by the British during the War of Independence. There are, in the oldest part of the graveyard, several other tombstones from which the inscription tablets are gone.

After full twenty years of diligent search for a copy of the inscription on Mr. Hobart's tombstone I was providentially able to obtain one which is well attested. It was:

THE REV. JOSHUA HOBART
BORN AT HINGHAM JULY 1629
EXPIRED IN SOUTHOLD FEB. 28TH 1716
He was a faithful minister, a skillful physician,
a general scholar, a corageous patriot, and to
crown all, an eminent Christian.

There followed eighteen lines of verse composed by the Rev. Matthew Byles.

Beside Mr. Hobart's grave is his wife's, with a monument in every respect similar except that the inscription is cut into the stone itself. She died April 19, 1698, aged fifty-six years.

It has not been possible to trace their descendants. A daughter, Irene, married a Doctor Way of Southold, but this family name here has long since disappeared.

[Peter and John Hobart follow the Rev. Joshua in the census list of 1698 and doubtless were his sons. John Hobart was a freeholder in 1719 (Printed Records, Vol. II, pp. 482, 486, 489) apparently succeeding his father in a commonage right. Mr. Hobart gave his Pine Neck land to his daughter, Irene Way, in 1713, three years before his death. At her death it was to go to Daniel Way, his grandson. Fifty years later Daniel Way sold most of the meadow land attached to this property (II, 99).—Ed.]

BENJAMIN WOOLSEY, THIRD PASTOR

The third pastor was the Rev. Benjamin Woolsey, of Yarmouth, England, ancestry. He was born at Jamaica, Long Island, November 19, 1687. He was graduated at Yale College in 1709. In 1714 he married Abigail Taylor, of Oyster Bay. With his wife and two little sons and a daughter he came to Southold and was installed pastor of the First Church in 1720. Three other daughters were born in Southold. Here he fulfilled the duties of his office for sixteen years. He had the satisfaction of seeing the intellectual and spiritual life of the church flourish under his ministry. [In 1728 the old schoolhouse was sold to the Rev. Benjamin Woolsey for twelve shillings in Boston money. (Liber D, p. 120, reversed.) It does not appear that any land was involved in this transaction.—Ed.] In 1736 he removed from the Southold parsonage to the estate of his wife, in Oyster Bay township, Queens County, on the shore of Long Island Sound. He called the place *Dos Uxoris* (the wife's dower), and by this name, contracted into "Dosoris," it has ever

since been known. For the next twenty years, until his death in 1756, he ministered the gospel at his own expense in various parishes. His two sons and four daughters grew up and married. Rarely in this country has lived a man whose descendants have been connected by blood and marriage with so many persons of great worth and distinction.

JAMES DAVENPORT, FOURTH PASTOR

After Mr. Woolsey's removal the church of Southold was destitute of a pastor for two years; but on the 26th of October, 1738, an ecclesiastical council ordained and installed the Rev. James Davenport as its fourth pastor. His great-grandfather was the famous Rev. John Davenport, of New Haven. His father was the Rev. John Davenport of Stamford, Connecticut. James Davenport was born in Stamford in 1710 and was a Yale graduate of 1732. He was ordained by a council in Southold, October 26, 1738. He was dismissed in 1746. He was afterwards pastor in Hopewell, New Jersey, where he died November 10, 1757, aged forty years.

The remarkable career of this famous man in the later years of his relation to the First Church of Southold is worthy of full and careful narration; but the narrative does not properly belong to the history of the first century of this place, and must wait for another volume.

[Since that other volume did not appear the Editor inserts a brief account of the times of James Davenport. The great religious revival that swept through England, Scotland and Wales under the preaching of the Wesleys and George Whitefield, was followed by the "Great Awakening" in these Colonies. Jonathan Edwards was its first herald in New England, and the Tennents in the Middle Colonies. Whitefield's evangelistic tours through all the Colonies from Georgia to Massachusetts fanned the flame. The showers of blessing came with a great and strong wind that rent the mountains, and with earthquake and fire. Churches were disturbed and divided, and rents and

upheavals were made in the religious world. The Lord was not in the wind and the earthquake and the fire, but through them all the still small voice of His mighty love was speaking and the resultant blessing outweighed all loss. As always in times of agitated feeling, men became extremists. Some opposed strenuously the new and strange developments, others went beyond reasonable bounds in a zeal for religious excitement and emotional irregularities. The "Old Lights" and the "New Lights" opposed each other bitterly, the former accusing the latter of fanatical extravagancies and zeal without knowledge, the latter charging the former with dead formalism. The Rev. James Davenport was a type of the latter, claiming to be led by special spiritual illumination, preaching with high emotionalism, denouncing the more conservative ministers as spiritually dead, and calling upon the people in the churches to forsake their "blind guides" and those who adhered to them, urging the Biblical injunction, "Come out from among them and be ye separate." Those who followed this exhortation were known as "Separates." Mr. Davenport was one of the most earnest and effective leaders of the movement and was held in high esteem by Whitefield and many other good men, but some of his best friends deplored his erratic ways and censorious attitude toward his brother ministers. Though never in robust health he was indefatigable in his labors, making frequent evangelistic tours through Long Island and on the mainland as far south as Philadelphia and as far north as Boston. The conservative ministers of New England closed their churches to him, caused his arrest and deportation to the Island. In his home church he grieved many, and many were his enthusiastic supporters, but there was no lasting separation in Southold. Because of his protracted absence in evangelistic journeys his people felt that they were neglected. In later years, with calmer judgment, he deplored and humbly acknowledged his errors, especially in his uncharitable denunciation of those who differed with him. Undoubtedly his erratic course was due, in great measure, to ill health—the judgment in Boston was that he was insane. His last years were spent as a humble and devoted pastor in Hopewell.—Ed.]

WILLIAM TROOP, THE FIFTH PASTOR

By the Editor

The Rev. William Troop came to Southold from Connecticut a young man of twenty-two years, and was installed as pastor in 1748, two years after the departure of Mr. Davenport. Prime, in his *History of Long Island*, says of him: "His ministry was short, and was attended, as might have been anticipated from the course of his predecessor, with trials." His pastorate was terminated by his death in 1756. His grave and simple stone are in the Southold cemetery.

JOHN STORRS, THE SIXTH PASTOR

By the Editor

After an interval of seven years, August 15, 1763, Mr. John Storrs was ordained as Southold's sixth pastor. A stone in the cemetery tells that Mrs. Eunice Storrs, daughter of the Honorable Shubael Conant, Esq., of Mansfield, and wife to the Rev. John Storrs, pastor of the First Church of Christ in Southold, died March 27, 1767, aged thirty-one years. She left two little boys, both born in Southold. The oldest was Richard Salter Storrs, who became a minister, had a son of the same name, also a minister, the father of the distinguished Rev. Dr. Richard Salter Storrs who delivered the eloquent oration at Southold's 250th Anniversary. Mr. Storrs took as his second wife Hannah Moore, of Southold, the marriage ceremony being performed by the Rev. Nehemiah Barker of Mattituck.

The Rev. John Storrs appears in the town records (Vol. II, p. 177) as the purchaser of "the horse mill lot," eight and one half acres, at the west corner of Cooper's Lane and the Town Street. This lot combined the first two home lots west of Cooper's Lane. The corner lot was the original home lot of William Wells, and was unusual in that it comprised four and a half acres. The lot west of it, was of the regular four acres and was first owned by John Conklin, then by Richard Clark, John Salmon and William Salmon, in succession. When and by whom these two lots were thrown together, and who operated "the horse mill," the records do not disclose. Benjamin

Bayley sold to Mr. Storrs and his son Gamaliel Bayley was in the Underhill lot, next west, but how the Bayleys came into possession here is unknown.

Mr. Storrs was an ardent patriot and during the British occupation of Long Island he and his family were among the refugees to Connecticut. Mather's *Refugees* states that he served as a chaplain of Connecticut troops during the Revolutionary War. In 1782 he returned to his parish and continued his pastorate there until 1787.

CHAPTER IX

MEETING HOUSES

THE FIRST MEETING HOUSE

THE original cemetery here might well be called God's Acre for it contained about one acre of land and was devoted to the holiest purposes. It was the site of the meeting house for public worship as well as the hallowed place for the burial of the dead. It was on the south side of the Town Street, in the center of the village on the highest ground in the settlement. Near the northeast corner of this acre the first settlers built their first church edifice. This first God's Acre forms the northwest corner of the present cemetery.

It is not known that any description of the first meeting house is in existence. Possibly it was built of logs, hewn and squared, but more probably it was a frame structure with windows of leaden sash and diamond glass, or merely wooden shutters without any glass in the windows. In connection with the second edifice there is mention in the town records of "cedar windows," which intimates that the sash of the first meeting house was made of lead if it contained any sash and glass at all. It must have been a substantial building. It was both their temple of worship and their tower of defense. In it were held the town meetings and all public meetings of every kind which Puritan Christians desired to hold in order to promote the general welfare, safety, comfort and prosperity of the Town.

THE SECOND MEETING HOUSE

Suffolk County was organized November 1, 1683. The following spring the Court of Sessions for Suffolk County, meeting at Southampton, ordered that a prison be constructed in Southold. The people here with wisdom and thrift turned their old fortification-like meeting house into the required prison and erected a new edifice more appropriate for their public worship and other uses in less warlike times. They built this on the north side of the street, nearly opposite the first one.

[Perhaps the new building was begun before the county prison in Southold was planned. As early as February 11, 1684, it was voted (Liber D, p. 106) "That Captain Youngs and Mr. Isaac Arnold should have liberty to set up a pue at the west end of the pulpit for themselves and families." By the 3rd of April the building was ready for use and Thomas Mapes, Sr., Mr. Thomas Moore, Sr., John Tuthill and Caleb Horton were chosen "to seate the Inhabitance of this Town in ye meeting house." Though these men had a sturdy independence, and one man's vote was as good as another's, as good British subjects they recognized without question the established class distinctions of the old country and seated the people in the meeting house according to social or official standing, and the catalogues of Harvard and Yale listed their graduates in order of social rank. The "Mr." or "Mrs." before a name, either in the town records or on a colonial tombstone, was indicative of social distinction.—Ed.]

Two items of special interest relating to the old and new meeting houses appear in the record of December 15, 1684 (Liber D, p. 108):

"Then by vote Samuell Youngs and Thomas Clarke both carpenders to vewe and apprize ye old meeting hous, in order to make a county prison of said house, and upon theire return they gave in they valued the Body of the house at Thirty-five pounds."

That was a very large value in those days for a building forty-four years old and shows that it was a substantial edifice. For fifty years it served as the county prison. Then in 1725, the year that saw the erection of a courthouse and jail in Riverhead, the new county seat, "it was voted that the prison house may be sold by the present overseers if they can have the worth of it." (Liber D, p. 120.)

The other interesting item of December 15, 1684, is this:

"Ye four Seder windows left out of ye new meeting house was sold to Jonathan Horton for three pounds in town payment."

This indicates the year when the large two-story addition on the east side of the old Horton house was built for the accommodation of the county court, whose sessions for many years were held in this ancient and picturesque building. The year 1684 saw the building of the new meeting house, the conversion of the old meeting house into a county jail, and the erection in Southold of suitable rooms for the county court. The old Horton homestead, with its addition of 1684, faced the Town Street on the west side of Horton's Lane.

[The second meeting house stood on Barnabas Horton's lot on the east side of Horton's Lane, probably about where the Presbyterian chapel now stands. By what arrangements the first meeting house and burying ground were located on Richard Benjamin's home lot and the second meeting house was located on the Horton home lot no man knows.—Ed.]

The increase of the people, or some other motive, caused them in 1699 to build a gallery in the west end of the meeting house, and the next year they built one in the east end.

THIRD MEETING HOUSE

During Governor Cornbury's administration the Rev. Mr. Hobart and his Puritan people in Southold had to walk softly, and we find nothing to chronicle here in those years.

On the arrival [1710] of Governor Hunter, a Scotchman, affairs assumed a different aspect in New York City and throughout the Province. The people of Southold seem to have improved it to build a new meeting house; but the new structure, however satisfactory in most respects did not please the people in the pitch of its roof. Hence they voted, in 1711, to take it down and build "a flatter roof upon the meeting house"; and in the following year order was taken to seat the people in this house according to rank, dignity, official duties, and other considerations. (Liber D, p. 117.) The third meeting house, which immediately preceded the present one, stood on the north side of the street and opposite the site of the first.

[If Dr. Whitaker had said positively that a third meeting house was built in 1611 the Editor would feel constrained to acquiesce. But the Doctor left room for doubt—he half doubted as he wrote. He tells us how the people *seem* to have built a new meeting house with plans so unsatisfactory that a new roof was required within a year. Dr. Prime, in his *History of Long Island*, page 132, and Dr. Whitaker, in his *History of Southold*, page 240, were evidently, both of them, trying to substantiate a tradition of a third old meeting house, and each founds it on page 117 of Liber D, where the town meeting of 1711 ordered that "ye ruffe of ye meeting house shall be taken down and a flatter ruffe built upon it," and the town meeting of 1712 ordered the seating of "ye meeting house." The third meeting house stands on that page or nowhere. There is no page that tells of its erection.

Now, remembering that the second meeting house was built in 1684, and that galleries were built in it in 1699 and 1700, we find an order for a new and flatter roof on the meeting house, in 1711. That seems reasonable, more head-room over those galleries was a crying need. It ought to have been attended to ten years ago. Then we find the order of 1712 for seating the meeting house. Does that, under the known circumstances, re-

quire a new building for its understanding? The last seating was made twenty-seven years ago. Since then there have been many changes. A dozen years ago the seating capacity was greatly increased by the erection of galleries. Last year the gallery seats were made much more desirable by the elevation of the eaves. It is high time for a new assignment of seats. If dignity is to have its due and proper respect for social distinction is to be preserved, there must be a reassignment of seats without delay. So we can leave the house of 1684, with its cedar windows and spacious galleries and new roof. It will suffice for near a hundred years.

And it was a good thing for the village of Southold that the meeting house was so excellent and in good repair, for 1711 was no time for tearing down Town churches and building greater. The sun of the Town church was near its setting. The taxpayers of Oysterponds, Mattituck and Aquebogue were already dreaming of their own village churches. It was commendable that they were willing to vote for a new roof for the Town church; it is inconceivable that they should have authorized the building of a new Town meeting house in 1711. Dr. Whitaker's next paragraph makes this clear.—Ed.]

THE RISE OF OTHER PARISHES IN THE TOWN

For more than three score and ten years now the people of the Town had been spreading abroad, especially eastward and westward, from the meeting house. Some of them were more than ten miles away from it in one direction and others were equally distant in the opposite quarter. The minister was midway between eighty and ninety years of age. The people were increasing in number and wealth as well as in the occupation of the soil in parts of the Town remote from the center. Both in the east and west there began to be indications of a desire for public worship at points nearer than the site of the original settlement. The supply of ministers was also increasing. In the creation of this supply Yale was now effectively supplementing the good work of Harvard.

In these circumstances it is not surprising that James Reeve, about the year 1715, gave half an acre at Mattituck for the site of a meeting house and one acre adjoining for a burying ground, and here the Rev. Joseph Lamb was ordained the minister soon after his graduation from Yale College in 1717.

On the first of January, 1718, David Youngs [son of Gideon and grandson of Captain Joseph], and his wife, Christian [daughter of Benjamin and granddaughter of Pastor Youngs], gave a deed for the land on which a meeting house was already erected in Oyster Ponds.

The formation of the Mattituck Church and the settlement of its pastor and the building of a meeting house in Orient made an essential change in the ecclesiastical condition of the people of the Town. Accordingly in the town meeting of 1720 (Liber D, p. 119) "Capt. Reeve, Capt. Booth and Benjamin Youngs were chosen to divide the parsonage lands proportionable, that each minister may improve the same in proportion according to the first purchase." [Captain Reeve represented Mattituck, Captain Booth represented Oyster Ponds and Benjamin Youngs represented Southold.] The town records do not indicate the method and effect of the division.*

There is in the town records no statement which marks the precise time when the Town ceased to collect and pay the minister's salary or when the town meeting ceased to discipline church offenders. There was doubtless a gradual preparation for the change whereby the church ceased to be a Town church and became an independent church. It did not become a Congregational church, in the present meaning of this term, until a later period of its history.

*For the effect of this division of parsonage lands in Mattituck see Craven's *Mattituck*, pp. 93-6.—Ed.

[Without doubt Mr. Hobart was the last minister in Southold to enjoy the minister's rates. He was a forceful man and far from backward in maintaining the dignity of his office. As long as he lived no other ministers were settled in the Town. Shortly after his death Joseph Lamb was installed in Mattituck. Before many years there were ministers in Lower Aquebogue (Jamesport), Cutchogue and Upper Aquebogue. After Mr. Hobart's death the Southold ministers were village ministers. The ministers of the villages were supported with great difficulty under the unaccustomed method of voluntary contribution and not at all in the style to which the Town ministers had been accustomed. In the two centuries and more since Mr. Hobart's day no minister of any church in Southold Town has received a salary equivalent to one-half of Mr. Hobart's, making allowance for change in values.—Ed.]

NEW CHURCH AND PARSONAGE LAND

By the Editor

Toward the end of the seventeenth century, when everything was going well and they were building galleries in the church on the north side of the street, the people of Southold took advantage of a good opportunity to purchase the John Herbert property, adjoining the cemetery, together with some meadow land and rights of commonage. This was to serve as parsonage property for future pastors for all time. It would also provide an ideal location for the new church edifice when the time should come to build it.

John Herbert and his wife had died long since. Their son, Captain John Herbert, of Reading, Massachusetts, was selling the family holdings in the Town. The town meeting of 1697 (Liber D, p. 112) appointed a committee to inquire about the cost and seventy-five pounds in silver was agreed upon. The next town meeting resolved that this property, including the two rights of commonage, "shall be and remaine to be for such minister or ministers as shall be chosen or accepted by the major part of the said Towne for the future." The actual purchase was consummated November 14, 1699, when Captain

Herbert's deed was signed and sealed as recorded in Liber C, p. 93 (Printed Records, Vol. II, p. 194). In the deed the tract of land is described as a "home lott containing four acres, with two acres of land adjoyning to ye said lott," with the street on the north, the highway on the south, John Booth east, Richard Benjamin and John Booth west. That is the present church and parsonage lot. The deed also describes and conveys "unto ye Inhabitants of ye Towneship of Southold" the two lots of meadow in Cutchogue and "ye whole right of a second lott of commonage."

The record in Liber D is rather confusing, written with little or no punctuation, and might easily be understood to mean that the home lot consisted of two acres in the Calves Neck, instead of the four-acre lot on the street together with two acres adjoining. These two acres were in Calves Neck. Everything back of the home lots between Jockey Creek and Town Creek was Calves Neck. The deed in Liber C and the town meeting record in Liber D evidently refer to the same transaction. Fortunately the deed is clear where the other record is open to misunderstanding.

Doubtless the Rev. Benjamin Woolsey, who succeeded Mr. Hobart, had advantage of the fine parsonage property. The building of the church on it was deferred for a hundred years.

"CONVENIENCE HOUSES"

Dr. Whitaker gives us a picture of the primitive condition of the meeting house, even so late as Mr. Woolsey's day:

No means of warming the church building in cold weather had yet been provided and used. Before the commencement of the public worship in the forenoon, as well as between the forenoon and afternoon services, and sometimes also before the return home toward the close of the Sabbath, the people resorted to the private residences near the church edifice or to "The Public" in order to warm themselves in front of the large and open fireplaces which a generous hospitality kept well filled with blazing wood whenever the temperature out

of doors was low. But the inconvenience of this bountiful hospitality could not fail to be felt as a burden. Some better method was requisite to enable those who needed the use of food and of fire to supply their wants at their own expense. It was therefore voted by the Town meeting to allow Isaac Conkling [he came from Arshamomack] to build a house for convenience on the Lord's Day on the Town lot. This was one of the reforms accomplished in the early part of the Rev. Mr. Woolsey's pastorate, for this permission to build on the Town lot a convenience house was granted in 1722. These convenience houses became in later days comparatively numerous around the church building.

THE INCORPORATION OF THE CHURCH

The State of New York, soon after the close of the Revolutionary War, on the 6th of April, 1784, enacted the law enabling religious societies of all denominations to elect trustees to be bodies corporate to administer the temporalities of their respective congregations. This law, it is highly probable, was written by the Hon. Ezra L'Hommedieu, a member of the First Church of Southold. He was then a member of the State Senate and the chairman of its judiciary committee. The First Church of Southold was the earliest in Suffolk County—the earliest on Long Island also—to elect its trustees and file its certificate of incorporation. Three trustees, Deacon Freegift Wells, Jared Landon, Esquire, and Major Joshua Horton, were elected June 29, 1784, and the same day the certificate of incorporation was signed by Deacons William Horton and Freegift Wells. The certificate was approved by Judge Thomas Youngs, a member of the Southold Church, April 4, 1785, and was the same day recorded by Ezra L'Hommedieu, who was the county clerk.

[With this incorporation all of the real estate that the Town had secured for religious purposes, the cemetery, the church

and parsonage lands, the meeting house, passed, without question, into the control of the trustees of the First Church of Southold. This is a striking example of the vital changes that are gradually and imperceptibly wrought in the slow course of time. The river of history wears new channels. Fields that were once on its left bank are now on the right. Two generations of men were come and gone since the Town had actively administered the affairs of the church. For seventy years the church had been independent and in undisputed use of these lands.

Fifty years later, when there were other churches in the village, the question of title to the church lands was raised in the town meeting. Committees were appointed to ascertain the Town's rights and, if it should seem advisable, to prosecute them in the courts. The advice of eminent legal counsel was sought. The Town was advised that, inasmuch as the Town had exercised no authority over these lands for more than a century and that for more than fifty years the trustees of the church had held undisputed possession, the title was now indisputable. The trustees gave assurance to the townspeople that as in the past so also in the future the meeting house should always be open for town meetings and other public gatherings and the cemetery always open for burials. (Liber E, pp. 69, 112; Liber D, p. 214.)—Ed.]

ERECTION OF THE PRESENT CHURCH BUILDING

By the Editor

It was not until the summer of 1803 that the little church across the street was found to be inadequate and the present one was built on the John Herbert lot. This, of course, was an enterprise of the village church and not of the Town of Southold and we should not expect to find an account of it in the town records. However we find an account of the laying of the cornerstone and of the raising of the steeple "entered at the request of many" by Thos. S. Lester, town clerk, on the reverse of page 228 in Liber D, as follows:

Saturday, June 18, 1803.

This day the corner stone of the New Meeting House was laid by the Honorable Ezra L'Hommedieu, Esquire, and a prayer made and suitable discourse delivered by the Rev'd Joseph Hazard, and on the 27th, 28th, and 29th of the same month the frame was raised.

The agents for building were William Albertson, John Franks, Esq., and Joseph Halliock.

The Committee for planning and directing were Thomas Moore, Ezra L'Hommedieu, Esq., Sylvester Lester, Col. Benjamin Horton, Benjamin Goldsmith, Abraham Mulford, Hazard L. Moore, Moses Luther Case, Daniel Goldsmith, Gilbert Horton, Thomas Terry, Moses Cleveland, Phineas Payne, Samuel Davids and Matthias Case.

Entered at the request of many.

per Thos. S. Lester, Clerk.

Tuesday, 20th September, 1808.

This day the steeple to the above Meeting House was raised, Agents for building were the trustees, *ex officio*, to wit, William Albertson, Esq., Col. Benjamin Horton and Capt. Jonathan Horton, 3d.

Entered per Thomas S. Lester, Clerk.

Hereby a precedent was set for entering in the Town book items of general interest which were not strictly town business. Though not followed so frequently as the historian might wish, it was followed in the entry of the constitution of the Southold Academy in Liber D, p. 229, January 29, 1834, and the constitution of the First Universalist Church in the Town of Southold, Long Island, in Liber D, p. 238, October 17, 1835.

Dr. Nathaniel S. Prime, in his *History of Long Island*, page 132, tells us that "the Methodist Society in this village was organized in 1794, and a small building erected not long afterwards, which is now [1845] very much in decay." The Methodist Church now, thank God, is very far from decay. It is

an interesting fact that its handsome and well appointed edifice stands on a part of the home lot of Pastor John Youngs.

The Roman Catholic Church was organized in 1858. It occupied until recently the site of the old academy, west of the Presbyterian chapel. Its present substantial edifice was built in 1930. Its pastors have been able and judicious men.

OTHER EARLY CHURCHES IN THE TOWN

By the Editor

Besides the churches at Mattituck and Oysterponds (Orient,* since 1840), previously mentioned, several other churches were organized within a few years after the death of Mr. Hobart.

The Lower Aquebogue (now Jamesport) Church was formed before 1730. Its first building was erected in 1731. Its first pastor was the Rev. Nathaniel Mather, of the famous New England family. He was a Yale graduate of the Class of 1715. He was ordained in 1728 and probably began his work in Aquebogue at that time. He died in 1748 and is buried in the Jamesport cemetery. In an old deed of 1733, preserved by the Suffolk County Historical Society, Theophilus Case gave two acres on the south side of the highway, in the northwest corner of his farm in Aquebogue, to "ye owners of ye westermost Metin Hous in Southold." This appears to be the beginning of the Jamesport cemetery.

The Cutchogue church's early records are lost. Its house of worship was built in 1732. The name of its first pastor is unknown. Like most of the early churches of eastern Long Island it was Independent, or Congregational. It united with the Presbytery in 1763.

The present Aquebogue Congregational Church was not organized until 1758 but its organization was practically a reorganization of an earlier church, dating from the time of Mr. Davenport's activity in the great revival. Its minister was the Rev. Timothy Symmes, a native of Scituate, Massachusetts, a Harvard graduate of 1733, a friend of James Davenport. He

*Liber E, reversed, p. 86.

was driven from his pastorate in Millington, Connecticut, because of his zeal in promoting the revival. There is no local record—only a tradition—of his preaching in Aquebogue but there is proof positive that he was there before 1740, and that he left there before May 24, 1744, since on that day he met with the Presbytery of New Brunswick and was sent to the vacancies in West Jersey. (See Webster's *History of the Presbyterian Church,* p. 548.) The records of the newly formed Presbytery of Suffolk, in 1747, inform us that "as some of Mr. Mather's Church and Congregation had turned Separates, so others appear'd to have a List that way." When, a little later, after Mr. Mather's death, a minister was sent to his church (Lower Aquebogue) and Mattituck, the combined membership of the two churches was only twenty-two. The presence of Mr. Symmes, a New Light preacher, in Upper Aquebogue during the revival explains the depletion of these churches. Symmes, like Davenport, was a good man who in blind zeal did harm in a few years that many years were required to correct. Like Davenport he did excellent work in later and more moderate years. Like Davenport, also, he burnt out life's candle early, dying at forty-one.

It is because of his famous son, John Cleves Symmes, and his granddaughter, Anna Symmes, who became the wife of General William Henry Harrison, ninth President of the United States, and the grandmother of Benjamin Harrison, the twenty-third President of the United States, that we can say with certainty that Timothy Symmes was in Aquebogue before 1740. According to Keith's *Ancestry of Benjamin Harrison,* the Rev. Timothy Symmes married, in 1740, Mary Cleves, the daughter of John Cleves, of Aquebogue, Long Island. [John Cleves lived in Lower Aquebogue, a half mile east of the Jamesport Church.] According to the same authority John Cleves Symmes was born in Aquebogue July 21, 1742.

CHAPTER X

CHANGING POPULATION AND INDUSTRIES

THERE is an official list of the taxpayers of 1675. This gives us the names of the chief men and two of the women about the close of Mr. Youngs' pastorate and the beginning of Mr. Hobart's. It is as follows:

John Paine	119 10s.	Barnabas Horton	305 00
Wm. Robinson	92 10	Jonathan Horton	171 10
John Greete	124 00	Richard Benjamin	247 00
Caleb Curtis	106 00	Benjamin Moore	118 00
Walter Jones	68 00	Mr. John Bud	300 00
Giddion Youngs	141 10	Abraham Cory	64 10
Abraham Whithere	159 00	Joshua Horton	197 00
Tho. Terry	129 10	Barnabas Wines	152 00
John Tuthill	206 00	Isaac Oventon	232 00
Richard Browne	370 00	Mr. Tho. Hucisson	176 10
Samll King	169 10	Jacob Cory	93 00
Joseph Mapes	20 10	Tho. Reeves	137 10
Samll Grover	37 00	John Reeves	54 10
Tho. Moore, Jr.	186 00	Thomas Rider	160 00
Jonathan Moore	147 10	John Franklin & John Wigins	176 00
Capt. John Youngs	228 00	Jeremy Valle	152 00
Mr. John Youngs, Jr.	148 00	Edward Petty	95 00
Peter Simons	18 00	Simon Grover	70 00
Mr. John Conklin	358 10	Nathll Moore	32 00
Jacob Conklin	130 00	Mr. Thos. Moore, Sr.	127 00
John Cory	44 00	Joseph Yongs	78 00
Richard Clark	62 00	Isack Reeves	30 00
John Booth	147 00	Samuel Youngs	72 00
John Curwin	228 10		

Stephen Bayley	69 00	Thomas Maps, Sr.	227 10
Mr. John Youngs, marinr	53 00	Thomas Terrill	109 00
Samuel Glover	75 10	James Reeves	244 10
Benjamin Yongs	142 00	Will Reeves	69 10
Christopr Yongs, Sr.	120 10	John Swasie, Sr.	200 00
Peeter Paine	58 00	John Swasie, Jr.	62 10
Dainell Terry	126 00	Joseph Swasie	66 00
Peeter Dicisson	250 10	Will Halloke	361 10
Richard Cozens	22 00	John Hallok	82 00
Nathall Terry	219 00	Richard Howell	77 00
Samll Wines	78 10	Thomas Osman	194 00
Mrs. Mary Welles	217 10	Will Poole	114 00
Simieon Benjamin	106 00	Christopher Yongs, Jr.	56 00
Will Colleman	59 00	John Salmon	26 00
Calib Horton	282 00	James Lee	10 00
Tho. Maps, Jr.	99 00	Benjn Horton	232 10
Thomas Tusteene	64 00	Sarah Yongs	72 10

The list contains eighty-two names. To these must be added twenty-five more, for those cases in which there were more than one adult male in the family; and then taking away two for Mrs. Wells [widow of William] and Mrs. Youngs [widow of Joseph], the number of full-grown men appears to be one hundred and five. Most likely a few were not put into this list.

As to their possessions, let the shilling then be considered equal to the dollar now, and the Southold tax list compares favorably with the last one made—that of 1880. Of the more wealthy men, Richard Brown is taxed for £370; William Hallock, £361 10; John Conklin, £348; Barnabas Horton, £305; John Budd, £300. Below these figures we see Caleb Horton, £282; Peter Dickerson, £250; Richard Benjamin, £247; James Reeve, £244; Benjamin Horton, £232 10; Isaac Overton, £232; John Corwin, £228 10; Captain John Youngs, £228; Thomas Mapes, Sr., £227 10; Nathaniel

Terry, £219; Mrs. Mary Wells, £217; John Tuthill, £206 10; and John Swezey, Sr., £200. Barnabas Horton and four of his sons are assessed for £1188. Ten of the Youngses are assessed for £1111 10. [Five of these, Captain John and his son John, Jr., Benjamin, Christopher, Sr., and Sarah, widow of Joseph, assessed in the aggregate for £711, were of the pastor's family; four, Gideon, John the mariner, Joseph and Samuel, with assessments amounting to £344 10, were sons of the pastor's brother Joseph; and Christopher, Jr., £56, was the son of the pastor's brother Christopher.—Ed.] According to this list more of the property in the town belonged to Barnabas Horton and four of his sons in 1675 than to any other family.

There were, of course, ceaseless changes. One generation was passing away and another generation coming. Some were seeking new homes in other places, others were fixing their habitations here. How great the changes were, even in eight brief years, is indicated in a comparison of the tax lists of 1675 and 1683.

The list of 1683 contains ninety-eight names, as follows:

Mr. John Budd	£350 00s	John Youngs, mariner	58 00
Jeremiah Vail, Sr.	74 00	Benjamin Youngs	123 00
John Paine, Jr.	40 00	John Salmon	41 00
Jasper Griffing	111 00	Mr. John Booth	131 00
Henry Case	35 00	John Carwine	131 06
Lot Johnson	19 00	Thomas Prickman	42 00
Simon Grover	73 00	Jonathan Horton	440 13
Nathaniel Moore	46 00	Richard Benjamin	133 00
Thomas Moore, Sr.	49 00	Benjamin Moore	80 10
Joseph Youngs	98 00	Jeremiah Vail, Jr.	103 00
Samuel Youngs	84 00	John Hallock	80 00
Peter Paine	56 00	Abraham Corey	76 00
Christopher Youngs	80 00	Ann Elton [widow of John]	77 00
Stephen Bailey	103 00		
John Bailey	18 00		

Joshua Horton	173 00	John Franklin	33 00
Isaac Oventon	100 10	Thomas Rider	166 00
Barnabas Wines	122 00	Jacob Conklin	101 00
Jacob Corey	92 00	John Hopson	83 00
Theophilus Case	179 00	John Conklin	321 00
The widow Terry [of Thomas]	97 00	William Hopkins	46 00
John Reeve	76 00	John Racket	57 00
Daniel Terry	141 00	Jonathan Moore	202 00
Peter Dickerson	121 00	John Youngs, Jr.	225 00
Thomas Dickerson	83 00	Christopher Youngs	44 00
Joshua Reeve	65 00	Timothy Martin	57 00
Nathaniel Terry	73 00	John Wiggins	68 00
William Wells	85 00	Thomas Moore, Jr.	137 00
Josiah Wells	81 00	Richard Brown, Sr. / Richard Brown, Jr. / Jonathan Brown	386 00
Samuel Wines	82 00		
Simeon Benjamin	117 00	John Tuthill, Sr.	239 00
Gershom Terry	84 00	John Tuthill, Jr.	99 00
John Goldsmith	121 00	Samuel King	150 00
Thomas Mapes, Jr.	128 00	Abraham Whittier	180 00
Caleb Horton	350 00	Thomas Terry	139 00
Benjamin Horton	267 00	Gideon Youngs	173 00
William Coleman	78 00	John Paine, Sr.	94 00
William Reeve	100 00	Edward Petty	62 00
Thomas Tuston	66 00	John Loring	76 00
Theophilus Curwin	84 00	Samuel Glover	104 00
Thomas Mapes, Sr.	244 00	Caleb Curtis	108 00
James Reeve	228 00	Cornelius Paine	81 00
Thomas Terrill	105 00	Richard Howell	98 00
Peter Aldrich	40 00	Thomas Booth	45 00
Thomas Osman	228 00	John Liman	18 00
William Hallock	236 00	Ebine Davis	30 00
Thomas Hallock	81 00	Richard Edgecombe	18 00
John Swazey	202 00	John Booth, Jr.	18 00
Joseph Swazey	99 00	Jonathan Reeve	30 00

On the list of 1675 are some twenty names which do not appear on that of 1683. On the other hand, the list of 1683

contains thirty-six names which are not found in the list of 1675. Thus it seems that in the course of eight years the names of twenty-one taxpayers had disappeared from the list and in the same time thirty-six had been added. These facts make it evident that in the first part of the second pastor's ministry his people were increasing at the rate of two families, or taxpayers, a year.

These lists of two hundred years ago indicate also that the richer men of the seventeenth century, to a greater extent than the poorer ones, have sent down their family names and perpetuated them in the old Town until the present day. For instance, the names of Benjamin, Brown, Budd, Conklin, Corwin, Dickerson, Hallock, Horton, Mapes, Overton, Reeve, Swezey, Terry, Tuthill, Wells and Youngs nearly all remain here, and these are all that were assessed for more than £200 each in the list of 1675. The names of Cozens, Coleman, Lee and Tusten, together with Johnson, Prickman, Hopson, Hopkins, Martin, Loring, Liman, Edgecomb, have, I believe, utterly vanished away; and the estates of these latter were estimated at comparatively small amounts.

INDUSTRIES AND OCCUPATIONS

By the Editor

The peculiar situation of Southold had much to do with the varied industries of her people and must be taken into account in understanding the changes in her population—new inhabitants arriving, other inhabitants departing, every year from the very beginning of the Town. On the end of a long island, surrounded on three sides by salt water and on the west cut off from New York and the Dutch towns by near a hundred miles of forests and barrens through Indian trails that were only gradually widened to cart tracks, and these to poor roads, Southold, together with her sister towns on the East End, was isolated. There was a potent charm in this lovely region for many, as there is today. The rich soil, when once the fields were cleared,

the innumerable bays and inlets with their fascinating beauty, the rich provision of sea food, the wild fowl, the deer and smaller game that invited the hunter, the salubrious breezes that came in over Sound and Bay; these and many other attractions for lovers of nature have enthralled Southold's true sons, and her exiles long for home. But even more potent than these, in days when the railroad was yet two hundred years in the distant future and good roads fifty more, was the economic question—how to insure a competent livelihood. Economic considerations were influential in keeping some men in Southold, in bringing some in, and in driving some out.

The northern counties of New Jersey and Orange County in New York were largely settled by sons and daughters of Southold and the other towns of eastern Long Island. There they set up their homes, and some of their children in turn were among the pioneers who pushed on to the west and southwest, so that the old Long Island names are found in every State.

In the early records a man was often characterized as gentleman, goodman, yeoman, esquire, planter, mariner, merchant, carpenter, cooper, and so on through the occupations and trades. The Gardiners of Gardiners Island and the Sylvesters of Shelter Island called themselves gentlemen, so did Charles and John Tucker, John Booth, Jonathan Horton and Joshua Wells. Goodman was one remove from gentleman, and yeoman a hair's breadth lower. All these were landed proprietors, and they often called themselves planters or husbandmen. Colonels, captains, lieutenants, ensigns, were always accorded the titles of their rank, as also were ministers, doctors and justices. Mr., the abbreviation of Master, always indicated a man of high social or professional rank, as Mrs., for Mistress, not necessarily married, indicated the lady.

A man who held a single right of commonage throughout the Town had at least a thousand acres of land coming to him some day, but the great value of this land, as we see it today, was very far off. Even the men of farthest vision, such as William Wells and John Youngs, can have guessed but dimly the marvellous future development that lay ahead. Woodland was theirs in

superabundance but it had to be cleared before it was of much use to them. By industry they could feed and clothe their families. Little beyond that could the farmer accomplish. Markets for his surplus products were distant and inaccessible except by sailing vessels. Money was something that most of them saw very little of.

Under such circumstances many active and ambitious men turned to transportation and allied industries. There was Charles Glover's shipyard and many shipwrights, like Richard Clark and the Pettys and Thomas Longworth. Mariners abounded, masters of ships, like Joseph Youngs and the Moores, John Herbert and Simon Grover, who carried on trade with New England, New York and the West Indies. On this shipping trade was based the business of the wealthy merchants, Thomas Moore, Isaac Arnold, Richard Steer and Benjamin L'Hommedieu.

The carpenters, including the shipwrights, were more numerous then than the men of any other skilled trade. All of them, to some extent, were farmers also. The carpenter would go to the woods with broadaxe, wedges and saw, fell the trees, square the timbers, saw the boards, split the shingles, before he could begin to build a house, or a ship or a chest of drawers. The first sawmill was built, away off at the Riverhead, twenty years after the settlement of the Town. All the early houses and barns and ships and wagons and furniture were built by hand labor, from the first blow of the axe in the woods to the last finishing touch. The old shingles, split and not sawed regardless of the grain, were destined to last two centuries and more, weatherbeaten but sound to the core. I have noticed only one man called in the records a wheelwright, but among the shipwrights any one could have served as a competent wheelwright, and any carpenter was a joiner. These men, and the brickmakers of Arshamomack, and the bricklayers, and the blacksmiths, were the ones who bought the lands that were sold by the farmers who lived by farming only.

Edward Petty, Pastor Youngs' son-in-law, delivered in April 1665, one thousand pipe staves, and the next spring one thou-

sand, three quarters and eighteen hogshead staves. In the course of time he and his sons owned all the home lots for a quarter of a mile on the north side of the street, east of Boisseau Avenue. That eastern part of the village, near the shipyard and the harbor, was the favored location for the homes of the shipwrights, the mariners and the merchants.

The coopers also were numerous and prosperous, with an industry based upon the woodland and sustained by the needs of all the inhabitants. There were also many weavers and several shoemakers. Most of the latter were called "cordwinders," a curious corruption of cordwainer, indicating the desire to give an intelligible sense to a word of unknown meaning. Cordwainer was an old English name for a shoemaker because he worked in cordwain, which was Cordovan, or Spanish, leather. There were also tanners (nearer at hand than those of Cordova), tailors, a fuller, a hat maker, a glover, a flax dresser, and a glazier, Thomas Gilbert, son-in-law of Colonel John Youngs, who removed to Hartford where he probably found more business. Some time between 1646 and 1651 there was a cutler here, Stephen Metcalf. Probably the blacksmiths, who made everything, from nails and latches, bolts and locks, to household and farm utensils, supplied the lack of a cutler.

Though the early settlers retained the traditional English respect for social distinction, they had none of the false pride that looks down upon the artisan. The trades were not only necessary but were also avenues to establish position and wealth. Hence it came about that sons of the leading families learned useful trades. William Wells, II, eldest son of the wealthiest landholder of the Town, was apprenticed to Samuel King, cooper, himself a leading citizen, to learn "to make pailes and barrils and such like ware." Joshua Horton, a son of Deacon Barnabas, became a carpenter. Benjamin Youngs, son of the pastor, gave an acre of land and a house to John Alaban, weaver, in consideration of his engaging to teach his son, Benjamin, Jr., "to weave so far as said Alaban can teach him, except bedd teeking." Nathan Landon, who came to Southold about 1688, was both a shoemaker and a bricklayer. He founded a family here

which was prominent in Southold, Suffolk County and the State for several generations. Mr. Case writes in a note on the Landon family in the Printed Records: "For talent, competency and standing this town has never produced such a trio from one family as Samuel, Jared and Henry Landon." Samuel, the first of this illustrious trio, was a justice of the peace at home, and a judge of the county court of common pleas, but in a deed he wrote his name, "Samuel Landon, Esq., of Southold, Cordwainer," with a capital C. Joseph Wickham, the first of Southold's Wickham family, was a tanner, as was Philemon Dickerson, and his son Peter after him. John Bayles, who early moved to Huntington, the ancestor of the Bayles and Baylis families, and also, probably, the father of Stephen Bailey, for many years Southold's town clerk, was a tailor; Benjamin Moore, a grandson of Thomas Moore, was a tailor, and so was David Youngs, who gave the land for the Orient Church.

Thus it came about that the foremost men among the early settlers, men of sterling character, with a large stake in the land, with their affections deeply rooted in the Town, remained in Southold and prospered, handing down a rich heritage to their children of many generations. Some fine families, however, and some of the sons of all the families, removed to the mainland in the hope of bettering their fortunes or furthering their ambitions. Thus it is that men bearing the Southold names are known in every section of the land.

A number of Southold's substantial citizens today are descendants of men who figured for small amounts in the early tax lists but who, by industry and perseverance, increased their estates. Those who stood with small assessments in the tax lists for a year or two and then vanished were for the most part young seamen or ship carpenters who came when work was plenty and left when work was slack.

CHAPTER XI

MODERN SOUTHOLD

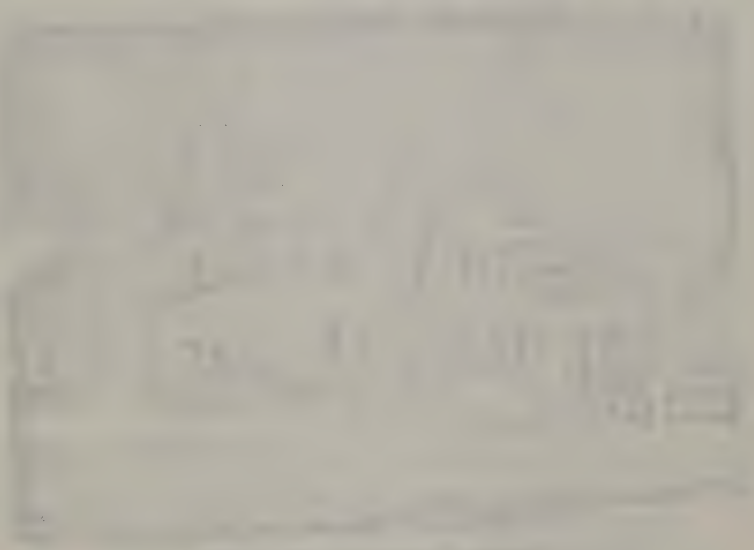
By the Editor

FOR two hundred years primitive conditions obtained in Southold. The roads were better, the forests had given way to green fields and orchards, the dwellings were more beautiful and more comfortable, and between the villages the farmhouses were so frequent that one could drive from Orient Point to Riverhead and seldom or never be out of sight of a dwelling. In that respect the North Fork of the island was different from the South Fork, where the villages were larger, but separated by long stretches of woodland. Two centuries of occupation had thus opened up the land and turned the wilderness into a beautiful and fruitful land, but the manner of life and the methods of cultivation of the land were much as they always had been. Southold and her sister towns were still isolated, markets for her produce were distant and hardly accessible. Communication with New York City and Brooklyn was by small vessels or weekly stage coaches. The farm crops were hay, wheat, oats, rye, and Indian corn, flax for making their own linen, and vegetables and fruits for home consumption. The farmers raised sheep, hogs and cattle. They sheared their sheep. There was a spinning wheel in every home and a weaver in every village. The cattle were bought up by drovers and driven to the west end of the island. The livestock supplied manure and the Bay supplied fish for the fertilization of the land. Commercial fertilizers were unheard of.

In 1840 Greenport was becoming a whaling port and the shipping and shipbuilding industries were transferred from Southold village to that place. Riverhead had been the county seat for more than a hundred years and a separate town for almost fifty. The town clerk's office was in the central village, and the town

"The Anchorage," Dr. Whitaker's Home in Southold

Reydon Country Club, Southold



meeting was held there, and continued to be held there for the next fifty-four years, but the First Church of Southold had ceased to be the Town Church before Southold's first century was done, and the Town of Southold, that had originally been a proud little political entity, small but autonomous, was now nothing but a township of Suffolk County. The mother village was just one of the eight villages between Orient Point and the Riverhead line.

The people of these villages were of the old New England stock, with very little admixture of foreign blood. They were independent, self-reliant, Godfearing people, highly intelligent, the leading families preserving a fine tradition of culture, not a few of the sons going to college. With the exception of the seafaring men, they had not been much abroad in the wider world. Though the women of those days were not college graduates, they were by no means inferior to the men, in refinement and culture. None were wealthy as wealth is measured today, and most saw very little money. All had to be industrious, both men and women. There was no machinery and no modern conveniences. They had plenty of good land and if all kept busy they never hungered or lacked the necessities of life. They were self-sufficient, self-supporting, in the fullest sense.

Then came the railroad, pushed through to Greenport in 1844, and a new day dawned. Many opposed it, believing it would burn their woods and kill their cattle. And it did to some extent. Its locomotives were wood-burners and their sparks were sometimes devastating, and it took time and trouble to fence in their cattle, but the railroad delivered them from their isolation. Distant markets were brought near. In a few years methods of farming were revolutionized. They had used to raise food for their cattle and their families, now they began to raise food for New York and Brooklyn. Long Island potatoes were soon highly regarded in the cities. More land was planted with potatoes. Money was coming in now. They could now buy western flour and turn their wheat fields into potato fields with profit. They could sell cauliflower and all kinds of vegetables in New York and Brooklyn. Much of their pasture land was cultivated now.

They did not need so many sheep for they could afford to buy woollens, yes, and cottons and linens and silks too. It paid and it saved the women from endless drudgery. Potatoes paid better than cattle and more acres were brought under cultivation. Intensive culture followed and a farm produced vastly more than formerly. Farm machinery was introduced. The old Town was prosperous. Land values increased greatly. Farm land that was worth hardly twenty dollars an acre in 1840 was worth two hundred an acre in 1860. The value of village lots increased even more rapidly.

The railroad brought not only quick transportation of freight but also of passengers and mail. The earliest mails from the west were carried on horseback once a week along the old Middle Country road, through Jamaica, Smithtown, Middle Island and Riverhead, all the way to Orient. Later a weekly stage line followed the same route as far as Riverhead, leaving Brooklyn Tuesday morning and arriving in Riverhead Wednesday afternoon, returning Thursday noon to arrive in Brooklyn Friday night. The Sag Harbor stage left Brooklyn Mondays at 6 a.m., followed the south road, through Fire Place (South Haven), and reached Sag Harbor Tuesday night, leaving Sag Harbor on the return trip at 6 a.m. Friday. A daily mail and daily transportation of passengers in both directions was revolutionary. Before the time of the railroad a few choice people, travelling by stage or private conveyance, were regular summer visitors in the villages of Southold Town, chiefly relatives of the townspeople. But now the eyes of many were opened to the superlative attractions of this favored region. Year by year more summer boarders and cottagers came to enjoy the varied charms of the wonderful old Town. Some good people longed for the peace and quiet of former days and even now there are not a few old residents who breathe a sigh of relief when the summer crowd has vanished and there is room in the stores and postoffice, but no one would desire to go back to the good old days of isolation and drudgery. The influx of new people, for the most part of a very desirable sort, has exercised a stimulating effect upon the old residents, who in turn respond to stimulus like thorough-

breds. And the stimulation of material prosperity has been wonderful. We have spoken of the great increase in values of farm lands and village lots, but the increase in value of shore fronts has been far greater. Land near the Sound or Bay that might have been bought years ago for four or five dollars an acre is now priceless. Sound and Bay and the inlets from the Bay are now lined with beautiful estates and elegant dwellings, many of them enjoyed by their owners the year around.

Happy is the village, like Southold, that secured, before it was too late, a fine public park on the water front. All the villages saw that the time was approaching when there would be little or no shore front accessible to the general public, all considered the advisability of securing public parks on the shore, but most waited until it was too late. Away back in 1819 it was voted at the town meeting:

"That the inhabitants of this town consider the privileges of Fishing, Hawking and Fowling free, and as such will support them, and

"That the Commissioners of Highways be instructed and are hereby directed to lay out roads to and from any and every place where the free privileges of the Town are forbidden or obstructed."

That was a rather hot-headed and impractical order, and nothing came of it, but it showed the good old spirit of independence, and it is a pity that all the villages of the Town were not moved a half-century later by the same spirit to take practical action to preserve the birthright of the people.

The new era of prosperity that was introduced by the coming of the railroad was soon reflected in the institution of the Southold Savings Bank in 1858. This was founded by Henry Huntting, a wise and public spirited citizen whose well balanced progressiveness and conservatism led him to sow the seed of thrift in the rich soil of prosperity. The abundant harvest, increasing every year, makes Southold his debtor for all time. The bank that began in a private house grew strong and built itself the fine building that, in course of years outgrown, is now the home of Southold's Public Library. In 1930 the impressive

building was erected that now houses one of the greatest and soundest savings institutions of the rural districts of America. The founder's portrait, painted by one of Southold's gifted sons-in-law, hangs as a perpetual memorial of him in the trustees' room of the new building.

The advent of the automobile in course of time occasioned the building of good roads throughout the whole length of Long Island, eliminating local distances and making long distances short. Local intercourse was facilitated for social, religious, business, cultural and recreational interests. These eastern towns became a Mecca for tourists who have brought golden tribute and carried away golden opinions of this attractive region. The suspension bridges which are soon to join Shelter Island with the north and south forks of the Island will enhance all these benefits of good roads. It is a healthy sign that all of these progressive enterprises have had to meet and deal with the steadying force of a wholesome conservatism. It is to be hoped and expected that the old Town, like its wise Founders, will always maintain the spirit of progress tempered with calm deliberation.

Southold today is both old and young. She exhibits the serene beauty and the calm dignity of her three centuries without a sign of decrepitude, and the joy and vigor of her youth are renewed year after year without the loss of her fine traditions of culture and refinement. Her churches and her schools are well sustained, her banks and business places are prospering, her homes with their happy families within and their lawns and trees, their shrubs and flowers, without, are fair and lovely; no less beautiful are her well kept and productive farms. Her country clubs are centers of healthful enjoyment, and so are her parks; the boats of her fishermen and scallopers, no less than of her yachtsmen, are beautiful upon the waters. For many years her weekly newspaper has been indispensable in reflecting and coordinating the village activities and in carrying the news of the old town to her friends and sons and daughters scattered abroad. Her libraries are well housed and increasingly well equipped to cultivate and satisfy the desire of the people for good reading.

Music, sketching, painting and dramatic art find a congenial home in all the villages of the Town.

Dr. Epher Whitaker came to Southold in 1851, when the modern Southold was beginning her great development. He lived to see most of the changes and growth that have been sketched in this Chapter. In all the progress of his time he was a solicitous friend, a wise counsellor and an active helper. He was conservative, yet by nature enthusiastic in his love of progress. No building, for him, could be too high or beautiful so long as it was on a firm foundation. He saw in Southold strong foundation that was laid in the granite character of the Founders. As a profound student of history he recognized these as identical with all the everlasting foundations ever laid in all the world's experience. Reverential fear of God, justice and goodwill among men, faith in the endurance of righteousness, fidelity to conscience, zeal for liberty of conscience, courage in difficulty, industry in toil, the broad outlook of faith, the profound wisdom of integrity,—these were the grand foundation stones. Dr. Whitaker concentrated his energy in constant endeavor to exhibit these fundamental virtues of the Founders, in all their beauty and strength, to their children in the generations which he touched. It was for this purpose that he wrote his *History* of Southold's first century. It is for that same high purpose that his *History* is in this book reissued. May the men and women, the boys and the girls, of Southold Town, standing so happily and securely upon the foundation laid by their fathers, build with the same precious stones of Christian character for the good of generations yet to come.

CHAPTER XII

SOUTHOLD AND SOUTHWOLD

By the Editor

IN recent years, since the discovery of their relationship, the English mother and her American daughter have come to know each other right well. They have corresponded, visited and exchanged gifts. Dr. Whitaker cordially invited the Rev. Proby L. Cautley, then vicar of Southwold, to be present at Southold's 250th Anniversary Celebration in 1890. The vicar, unable to be present, sent a friendly letter that was read at the celebration, and also a prized copy of the early Southwold Parish Register. This beautifully engrossed book has its place beside the early town records in the fireproof safe in the town clerk's office. It contains the parish records from 1602 to 1802. It is interesting to find in it, before 1641, the following family names common in Southold: Arnold, Booth, Brown, Clarke, Cocke, Cooper, Corwine, Cory, Dickerson, Dickinson, Gardner, Glover, Goldsmith, Halleck, Hubbard, Hubberd, Hubbert, Hull, Hunter, King, Leake, Mapes, Moore, Norris, Payne, Pecke, Petty, Pike, Salmon, Smith, Smyth, Story, and Yonges.

It has become quite customary for Southolders, when travelling abroad, to visit Southwold. In 1894 Mr. and Mrs. William H. Helme Moore, of New York City, representing a Southold family of Southwold origin, visited Southwold. They were pleased to find that the postmaster's name was Moore. They found the population of Southwold to be about equal to that of Greenport, but covering a larger area. They attended a Sunday evening service in the great cathedrallike church at which a thousand worshippers were present. Upon their return they made a special trip to Southold to tell Dr. Whitaker of their visit and to give him messages of respect from Southwold.

Two memorable events in Southold in the spring and early summer of 1930 served to strengthen the ties uniting these towns of the old world and the new. In May the vicar of Southwold, the Rev. A. T. Woodman-Dowding, preached in what we call the Old First Church of Southold, which must have seemed quite youthful to him. The good people of Southold vied with one another for the privilege of entertaining him during the three days of his visit. A very large congregation greeted him Sunday morning in spite of a pouring rain. The other churches were closed because this was a community affair. The Rev. William Huntley Lloyd, the pastor, a Welshman and eloquent, welcomed the visitor and felicitously presented him to the congregation. The vicar of the Mother Church charmed the audience as he spoke graciously of the relationship existing between Southwold and Southold, and dwelt upon the kinship of tongue and tradition and the common heritage of faith and high ideals, that unite Great Britain and our American Republic. And his hope was that, under the blessing of God, these endearing ties may forever be enduring. In closing he presented a splendid enlarged photograph of the magnificent church of Southwold, which now adorns the vestibule of the First Church of Southold. At the conclusion of the service the entire congregation remained to greet the friendly visitor who brought this message of goodwill across the seas. Each one was introduced by name by Town Clerk J. N. Hallock and many of the names were familiar to the vicar. It is pleasing to record that Mr. Woodman-Dowding was careful to call upon Miss Whitaker at "The Anchorage" to pay respect to the memory of her honored father.

A month later the Hon. Andrew J. Critten, mayor of Southwold, and Mrs. Critten, spent nearly a week in Southold as the guests of Mr. and Mrs. Clement W. Booth, who in a recent visit to Southwold had formed a pleasant acquaintance with them. Mayor Critten and his lady had a delightful taste of both the hospitality and the beauty of Southold in the Booth home on the Sound bluff, which was the residence of Mrs. Booth's father, the late Edward D. Cahoon, who though not a native

of Southold was a lover and benefactor of it and the enthusiastic and efficient leader in Southold's 275th Anniversary Celebration.

Mr. and Mrs. Booth, however, had to share with the whole Town the pleasure of entertaining the visitors. The visitors arrived on Saturday. The next morning they attended morning worship in the First Church. Monday an official reception was given them in the town hall. The entire board of supervisors of the County was present. After an address of welcome by Supervisor Charles T. Brooks, Mayor Critten responded and presented a beautifully carved casket of oak, bearing the arms of Southwold and containing an illuminated greeting from the corporation, together with interesting views of the old English town. This is now treasured in the Southold Public Library. Tuesday the mayor was the guest of the town board at dinner and that day trips by motor boat in Southold's charming waters were enjoyed. Tuesday evening the mayor delivered to a crowded house in Community Hall a fine illustrated lecture upon Southwold. Wednesday, July 2, the farewell dinner was given at the Reydon Club. Reydon, the name of the parish of which Southwold is a vicarage, serves, like New York Cliff and Long Island Cliff in Southwold, to mark the kinship of these towns. On this occasion gifts for the Mother Town were presented to the mayor, including an old Indian relic, and a mortar, a genuine relic of the early days when Southold's Puritan Founders ground their corn by hand. Within this mortar, symbolic of the hard and simple life of the Founders, was a substantial gift of gold, symbolic of the fruits of the Founders' wisdom, patient toil and sturdy virtues. This gold that came out of the mortar was to be used for the erection in Southwold of some permanent memorial of ties that bind across the seas.

The excellent judgment displayed in the use of this gift is shown in the following extract from a letter written by the mayor to the Rev. William H. Lloyd on Sunday, September 21, 1930:

"I think you will be interested to have a copy of the prayer used by the vicar today dedicating the pulpit—or rather the renovation of the pulpit.

"It has been done by one of the finest craftsmen in the country. It is really a wonderful piece of renovation. I only wish every one of the contributors could see it. We have placed a stone immediately under it, stating it has been renovated by the community of Southold in commemoration of our visit, and at the head of the stone we have placed the memorial brass of the Rev. Christopher Youngs. . . . We thought that the proper place for it was immediately under the pulpit from which he preached, particularly in view of the fact that the pulpit has been renovated by the town founded by his son."

PRAYER USED AT THE DEDICATION OF THE RENOVATED PULPIT BY THE REV. A. T. WOODMAN-DOWDING, SEPTEMBER 21, 1930

We dedicate to the Glory of God this gift to the Mother Church from the community of Southold, Long Island, U.S.A., founded in 1640 by pioneers from this ancient borough, praying that the ties, strengthened and confirmed by the official visit of the mayor and mayoress of Southwold this year of Grace, may ever remain unbroken; that Mother and Daughter towns may henceforth prosper in one communion and fellowship, blessed by Almighty God in all their undertakings, facing the unknown with the confidence springing from a reliance upon Christ, pleasing God with unceasing good works for the common weal, and abounding in an increase of faith, hope and charity. In the name of the Father, Son and Holy Spirit. Amen.

THE END

INDEX

NOTE: The word *Princeps* in this index marks early, permanent settlers who founded the old Southold families.

Academy, the Southold, 164
Ackerly, Orville B., 25
Akerly, Miss Lucy D., 47
Akerly, Robert, 21, 51, 57, 61, 93, 101
Alaban, John, 174
Albertson, William, Esq., 164
Aldrich, Peter, 170
allotment of land, 80, 131
Anchorage, The, Dr. Whitaker's home, 7, 14; *illustration*, facing 176
Andros, Governor Edmund, 124, 128
Arnold, Isaac, 52, 57, 113, 114, 116, 121, 128, 133, 134, 155
Assembly, the Provincial, 19, 30, 125
Awakening, The Great, 150

Baker, Thomas, 21, 57, 60
Barker, Rev. Nehemiah, 66, 152
Bartholomew, Josiah, 133
Bayley (Bayles), John, 50, 57, 62, 97, 175
Bayley, John, 169
Bayley, Stephen, 21, 99, 103, 134, 168, 169
Bay View, 136
Benedict, Thomas, 17, 58, 62
Benjamin, Richard, *Princeps*, 21, 58, 96, 132, 167, 169
Benjamin, Simeon, 58, 168, 170
Benjamin, Simeon, founder of Elmira College, 66
Bible, the, law-book of Founders, 87
Bill of Rights, 88
Booth, Barnabas H., 12, 61
Booth, Clement W., 183
Booth, John, *Princeps*, 21, 58, 95, 132, 159, 167, 169, 170
Booth, Thomas, 170
bounty for killing noxious animals, 85
Bremer, Mrs. Edith Terry, 75
Brotoe, Francis, 134
Brown, Jonathan, 170
Brown, Richard, *Princeps*, 15, 58, 94, 167, 170
Brown, Richard, Jr., 58, 131, 134, 167, 170
Brush, Thomas, 95, 132
Budd, John, 20, 52, 58, 61, 133, 167, 169
Budd, Lieutenant John, 95

calendar, old and new style, 108n.
Calves' Neck, 82, 161
Case, Albertson, 81
Case, Henry, *Princeps*, 21, 58, 97, 133, 169
Case, J. Wickham, 25, 94, 98, 129, 175
Case, Matthias, 164
Case, Moses Luther, 164
Case, Theophilus, 165, 170
cattle, care of, 84
Cautley, Proby L., of Southwold, 11, 182
cemetery, 13, 21, 22, 23, 139, 148, 152, 154, 156, 163
Cheston, Roger, 58, 97
Church, the Cutchogue, 165; the lower Aquebogue (Jamesport),

165; the Mattituck, 159, 165; the Orient, 159, 165; the Sound Avenue, 66; the Southold First, 12, 29, 47, 49, 162, 163; the Southold Methodist Episcopal, 164; the Southold Roman Catholic, 165; the Southold Universalist, 164; the Wading River, 135
Clark, Richard, *Princeps*, 21, 58, 133, 167
Clark, Thomas, 155
Cleveland, Moses, 164
Cleves, John, 166
Cock, James, 97
Coleman, William, 168, 170
College Corn, 90
Colve, Governor Anthony, 113, 122
commonage, right of, 130, 192
commoners, incorporation of, 129; sell land, 137
Conklin, Isaac, 162
Conklin, Jacob, 58, 167, 170
Conklin, John, *Princeps*, 19, 22, 51, 58, 95, 131, 167, 170
Conklin, John, Jr., 58, 132
Connecticut charter, 24, 105
convenience houses, 161
Cooper, Margaret, widow of Thomas, 132
Cooper, Thomas, 58, 95, 99
Cooper's Lane, 95
Corchaug Neck, 132
Corey, Abraham, 58, 167, 169
Corey, Jacob, 58, 167, 170; a patentee, 128
Corey, John, *Princeps*, 21, 51, 58, 131, 167
Corwin, Arthur Mills, M.D., 72
Corwin, Edward Tanjore, D.D., 15
Corwin, Edward Samuel, Ph.D., 72
Corwin, John, 58, 132, 167, 169
Corwin, Matthias, *Princeps*, 51, 58, 65, 95
Corwin, Matthias, 134
Corwin, Richard Warren, M.D., 72
Corwin, Robert Nelson, Ph.D., 72
Corwin, Theophilus, 58, 134, 170
Corwin, Thomas, 37, 65
Corwin genealogy, 15
Corwith, David, 21, 58
county court room, 156
county prison, 155
Cozens, Richard, 168
Cramer, William, 21, 58, 62
Critten, Andrew J., mayor of Southwold, 183
Curtis, Caleb, 58, 167, 170
Curtis, Thomas, 58
Cuyler, Rev. Dr. Theodore L., 70

Darby, Samuel, 104, 136, 144
Davenport, James, fourth pastor, 29, 150
Davids, Samuel, 164
Davis, Ebine, 170
deeds, record of, required, 90
Dickerson, Abigail, 64
Dickerson, John, 58, 62
Dickerson, Hon. Mahlon, 21, 37, 63
Dickerson, Mary, 64
Dickerson, Peter, 58, 64, 168, 170
Dickerson, Philemon, *Princeps*, 21, 58, 63, 98, 132
Dickerson, Governor Philemon, 21, 63
Dickerson, Thomas, 64, 170
Dickerson's Creek, 98
Dickinson, Clinton Roy, 73
Dickinson, Hon. Daniel S., 21, 63
Dimon, Thomas, 58
dividends of land, 82, 131, 135, 136, 137
Dosoris, 149
Duke's Laws, the, 109
Dutch, the, take New York, 112; are resisted, 117; yield, 123
Dutch families, 34

East End towns, settlement of, 36
Edgecombe, Richard, 170

education, public, 89
Edwards, Matthias, 38, 97
Eedes, Nicholas, schoolmaster, 58, 99, 101
Elton, Ann, widow of John, 169
Elton, John, 58, 97, 132
England, John, 58, 96
estates intestate, 91
Esty, Geoffrey, 58

family names, common to Southold and Southwold, 182
Fansey, William, 58, 61, 97
Farrett, James, agent of Lord Stirling, 53
Flint, Benoni, 58
Floyd family, 34
Fort Neck, 132
Founders, the, character of, 25, 60, 125, 181
Founders' Monument, the, 6, 12, 22, 23; *illustration*, facing 44
Franklin, John, 58, 167, 170
Frost, John, 58, 61

gifts exchanged between Southwold and Southold, 183, 184
Gilbert, Thomas, 174
Glover, Charles, *Princeps*, 22, 58, 95
Glover, Samuel, 58; patentee, 128, 131, 136, 168, 170
Goldsmith, Rev. Benjamin, 66
Goldsmith, Benjamin, 164
Goldsmith, Daniel, 164
Goldsmith, John, vicar of Reydon, England, 13, 45
Goldsmith, John, 134, 170
Goldsmith, Ralph, 22, 58
Greete, John, 167
Greenawalt, Mrs. Mary E. Hallock, 74
Griffin, Augustus, quoted, 49, 55
Griffing, Jasper, 169
Grover, Samuel, 58, 167
Grover, Simon, 58, 94, 167, 169

Haines, James, 22, 58
Haines, John, 58, 62
Halleck, Fitz Greene, 65
Halleck, Major General Henry Wager, 65
Halleck, Reuben Post, LL.D., 73
Hallock, Mrs. Ella B., 8
Hallock, Rev. Dr. Frank Hudson, 73
Hallock, Frank Kirkwood, M.D., 73
Hallock, Gerard, 16, 74
Hallock, Rev. Dr. Gerard B. F., 74
Hallock, Rev. Dr. Henry G. C., 74
Hallock, John, 96, 168, 169
Hallock, Lucius H., genealogist, 16
Hallock, Rev. Moses, 16, 74
Hallock, Peter, Founder by tradition, not in Town records, 50
Hallock, Captain Peter, 65
Hallock, Rev. Dr. Robert C., 74
Hallock, Thomas, 170
Hallock, William, *Princeps*, 50, 58, 65, 133, 168, 170
Hallock, William, D.D., 16
Hallock's Neck, 50, 83, 147
Harned, Jonathan, 134
Harod (Harrod, Harrude), John, 134
Harod, Richard, 58
Harvard College, 90, 145, 155
Hazard, Rev. Joseph, 164
Hedges, Judge Henry P., 11
Herbert, John, 58, 95
Herbert, John, Jr., 58, 96, 131, 160
Hildreth, James, 58
Hingham, not source of Southold Church, 47
Hobart, John, 149
Hobart, Joshua, second pastor, 23, 146, 148, 160
Hobart, Peter, 149
home lots, 81
Hopkins, William, 170

Hopson, John, 170
horse mill lot, 152
Horton, Azariah, missionary to Indians, 69
Horton, Barnabas, *Princeps*, 14, 21, 22, 50, 58, 65, 96; a patentee, 128, 132, 139, 167
Horton, Benjamin, 58, 94, 132, 168, 170
Horton, Colonel Benjamin, 164
Horton, Caleb, 58, 132, 155, 168, 170
Horton, David, 134
Horton, Professor David P., 12
Horton, Rev. Douglas, 74
Horton, George, 74
Horton, Dr. George F., 16
Horton, George Terry, 74
Horton, Gilbert, 164
Horton, Governor Henry Hollis, 75
Horton, Jonathan, 156, 167, 169
Horton, Captain Jonathan, 3d, 164
Horton, Joseph, 58, 97, 133
Horton, Joshua, 58; patentee, 128, 167, 170
Horton, Major Joshua, 162
Horton, Ozé Roscoe, 75
Horton, Robert Elmer, 75
Horton, Rev. Simon, 68
Horton genealogy, 16
Horton homestead, 69, 156
Horton's Lane, 96
Houldsworth, Jonas, 58
Howell, John, 134
Howell, George R., 55
Howell, Richard, 58, 168, 170
Huguenot families, 33
Huntting, Lieutenant Edward, memorial of, 5
Huntting, Henry, 12, 179
Hutchinson, Thomas, 22, 58, 113, 114, 116, 133, 167

Indian field, the old, 130; the Cutchogue, 130, 132
Indian Neck, 136
Indians, 86, 91, 92, 137
industries and occupations, 171

Jackson, Richard, 54, 58
Jennings, Joseph, 22, 58
Johnson, Lot, 169
Johnson, William, 58, 62
Jones, Jeffrey, 22, 58, 62, 132
Jones, Walter, 167

Ketcham, Edward, 94, 99
Ketcham, John, 58
King, Hon. Elisha William, 15
King, John, 58
King, Hon. John Bowne, 15
King, Samuel, 15, 58, 132, 167, 170
King, General William Sterling, 15

Lamb, Joseph, first pastor of Mattituck, 159
Landon, Francis, 84
Landon, Henry, Esq., 175
Landon, Jared, Esq., 162
Landon, Nathan, 100, 135
Landon, Samuel, Esq., 175
Ledyard, John, 18, 37
Lee, James, 168
Leisler, Governor, 19
Lester, Sylvester, 164
Lester, Thomas S., town clerk, 164
L'Hommedieu, Benjamin, 33
L'Hommedieu, Ezra, 23, 33, 162, 164
Liman, John, 170
Lloyd, Rev. William Huntley, 183, 184
Long Island Cliff, Southwold, 46
Longworth, Thomas, 99
Lore, John, 134
Lore, Richard, 134
Loring, John, 170
Lovelace, Governor Francis, 110, 112
luxuries, lack of, 38

Mapes, Joseph, 167
Mapes, Thomas, *Princeps*, 20, 51, 58, 83, 97, 132, 155, 168, 170

Mapes, Thomas, Jr., 58, 168, 170
Martin, Timothy, 170
Mather, Cotton, quoted, 45, 48, 64
Mather, Nathaniel, first pastor at Jamesport, 165
Meacham, Jeremiah, 58, 61
meeting house, the first, 12, 139, 154; second, 12, 155, 156; third, 12, 157; present, 12, 163
Metcalf, Stephen, 58, 97
migration, 36, 60, 169, 171
mill, wind, 83, 84; tide, 94; horse, 152; saw, 173
Miller, George, 58, 61, 97
Moore, Benjamin, 58, 99, 100, 167, 169
Moore, Hannah, 152
Moore, Hazard L., 164
Moore, Jonathan, 58, 167, 170
Moore, Nathaniel, 58, 167, 169
Moore, Thomas, *Princeps*, 20, 47, 58, 94, 116, 120, 121, 131, 144, 155, 167, 169
Moore, Thomas, Jr., 131, 167, 170
Moore, Thomas, 164
Moore, William H. Helme, 12, 182
Mulford, Abraham, 164

New Haven Jurisdiction, 24, 53, 86, 105
New York Cliff, Southwold, 46
newspaper, 180
Nichols, Francis, 59
Nicolls, Governor Richard, 106, 110
Norton, Humphrey, 59

Orient, name adopted in 1840 for Oysterponds, 165
Osman, Thomas, 20, 59, 98, 131, 168, 170
Overton, Isaac, 59, 167, 170
Oysterponds Road (Boisseau Avenue), 98

Park, Founders' Landing, 52; Town Creek, 84; *illustration*, facing 94
parsonage, land acquired, 146, 160; land distributed, 159
patent granted to Town, 128
patentees, 128
Payne (Paine), Cornelius, 170
Payne, John, 59, 94, 100, 132, 167, 169, 170
Payne, Peter, *Princeps*, 22, 59, 94, 168, 169
Payne, Phineas, 164
Peakin, John, 59
Petty, Edward, *Princeps*, 59, 99, 100, 133, 167, 170, 173
Petty, Edward, Jr., 100
Petty, James, 100
Petty, John, 99, 100
Petty, Joseph, 136
Pequash Neck, 131, 132
Pine Neck, 84, 147
Poole, William, 168
Poole's Neck, 132
population, increase of, 36, 171
Porter, Governor James Davis, 65
Prickman, Thomas, 169
progress, age of, 77
Prime, Ebenezer, 18
Prime, James, 18
Prime, Nathaniel S., historian, quoted, 55, 135, 153, 157, 164
Prime, Samuel Irenaeus, D.D., 18
Prime, William Cowper, LL.D., 18
Public Library, Southold, 179; custodian of casket, 184
puritan towns, local government of, 25
Puritans, aims and character of, 35
Purrier, William, *Princeps*, 20, 59, 98, 132

Racket, John, 22, 59, 170
railroad, the, ends isolation, 177
recorder, the town, 82
Reeve, Rev. Abner, 67
Reeve, Rev. Ezra, 68
Reeve, Isaac, 167

Reeve, James, 20, 98, 159, 168, 170
Reeve, John, 167, 170
Reeve, Jonathan, 170
Reeve, Joshua, 170
Reeve, Tapping, famous jurist, 37, 68
Reeve, Thomas, *Princeps,* 20, 59, 98, 132, 167
Reeve, William, 168, 170
Reeves, Hon. Henry A., 11
Reydon, England, 13, 45
Reydon Country Club, Southold, 184; *illustration,* facing 176
Rider, John, 59, 167
Rider, Thomas, 59, 132, 167, 170
Riding, the East, of Yorkshire on Long Island, 109
roads, early, 171; modern, 180
Robert, Christopher R., founder of Robert College, 37
Robinson, William, 59, 167

Sabbath, the Puritan, 126
St. Edmund's Church, Southwold, 13, 45; *illustration,* facing 44
St. Margaret's Church, Reydon, 13, 43, 44
Salisbury, Evan, 59, 62
Salmon, John, 59, 168, 169
Salmon, William, *Princeps,* 17, 53, 59
savings bank, the Southold, 179
Scotch families, 34
Scudder, Henry, 59
Scudder, Thomas, 59, 97
selectmen, 86
settlers, list of early, 58
Seward, William H., 21, 37, 65
Shelter Island, 33
shipyard, Glover's, 95, 173
Silvester, Joshua, 59
Simons, Peter, 22, 167
Skidmore, Richard, 59
Smyth, Arthur, 59, 61, 94, 99
Smyth, Nathaniel, 59
Smyth, Nehemiah, 97
Smyth, Robert, 59, 95, 99, 132
Soldiers' Monument, 20
Southampton Town, adjustment of boundary with, 85
Southard, Samuel, 37
Southwold, England, 13, 45, 142, 182
stage coaches, 176, 178
Steenwyck, Cornelius, Dutch commissioner, 118, 120
Stevenson, Edward, 59
Stevenson, Thomas, 59, 61
Stirling, Earl of, 34, 53
Stirling Creek, 71
Storrs, Mrs. Eunice Conant, 152
Storrs, Mrs. Hannah Moore, 152
Storrs, Rev. John, sixth pastor, 152, 153
Storrs, Rev. Dr. Richard Salter, 11, 152
Suffolk County, established in 1683, 30
Sunderland, Matthew, 53, 59
Sutton, Joseph, 133
Swezey, John, *Princeps,* 21, 59, 96, 133, 168, 170
Swezey, John, Jr., 168
Swezey, Joseph, 168, 170
Sylvester, Captain Nathaniel, 33
Symmes, Anna, wife of General William Henry Harrison, 66
Symmes, John Cleves, 66, 166
Symmes, Rev. Timothy, 66, 165

taxpayers, lists of, 167, 169
Tennent, Gilbert and William, 150
Terrell, Thomas, *Princeps,* 59, 168, 170
Terry, Rev. Dr. Benjamin Stites, 75
Terry, Daniel, 59, 134, 168, 170
Terry, Gershom, 170
Terry, John, 59
Terry, Marcus W., 12
Terry, Nathaniel, 168, 170

Terry, Richard, *Princeps*, 20, 50, 59, 98, 132; recorder, 82
Terry, Stuart T., 12
Terry, Thomas, *Princeps*, 20, 50, 59, 98, 132, 167; widow of, 170
Terry, Thomas, 164
Tom's Creek, 18, 62
Topping, Elnathan, 94
town meeting, 83, 176
town records, value of, 28; earliest, lost, 29, 81
town site, 80
Treadwell, Edward, 17, 59
Tresteane, Dr. Robert, 97
Troop, William, fifth pastor, 152
Tucker, Charles, 59, 96
Tucker, John, 22, 59, 61, 97, 133
Tucker's Lane, 61, 97
Turner, Daniel, 59
Tusten, Thomas, 59, 168, 170
Tuthill, Anna, 66
Tuthill, Henry, *Princeps*, 20, 21, 50, 59
Tuthill, John, 20, 50, 59, 96, 97, 133, 155, 167, 170
Tuthill, John, Jr. (son of Henry), 97, 170

Underhill, Captain John, 20, 61, 95
United Colonies of New England, 18, 28

Vail, Jeremiah, *Princeps*, 22, 59, 132, 167, 169
Vail, Jeremiah, Jr., 59, 96, 169
values, relative, 85, 136
vital statistics, record of, 90
voters, church members only, 86

Wading River, Brookhaven resigns rights east of, 134
watch and ward, 83, 92
Way, Daniel, 149
Way, Irene Hobart, 149
wealth, increase of, 38, 178
Weatherby, Thomas, 59
Wells (Welles), Freegift, 162
Wells, Josiah, 170
Wells, Mary, widow of William, 168
Wells, William, *Princeps*, 13, 22, 50, 59, 63, 94, 132; recorder, 82; deputy, 108; high sheriff of Yorkshire, 108
Wells, William, 2d, 170
Wells genealogy, 14
Welsh families, 32
Wesley and Whitefield, 150
Westhold, 56, 134
whale fishing, 111, 176
wharf, 84
Whitaker, Miss E. Bertha, 10, 14, 183
Whitaker, Rev. Dr. Epher, life of, 1
Whitaker, Maria Force, wife of Dr. Epher, 2, 4, 9, 10
Whitaker, William Force, D.D., 4, 8, 10
Whitney, Henry, 17, 59
Whittier, Abraham, 22, 132, 134, 167, 170
Whittier, Thomas, 59
Who's Who in America, sons of Southold named in, 72
Wickham, Joseph, 136, 175
Wiggins, Abraham, 59
Wiggins, John, 59, 167, 170
Wines, Rev. Dr. Abijah, 21, 33, 64
Wines, Barnabas, *Princeps*, 21, 59, 64, 97, 132, 139, 144, 167, 170
Wines, Barnabas, Jr., 59, 62, 97, 132
Wines, Rev. Dr. Enoch Cobb, 21, 33, 64
Wines, Samuel, 59, 168, 170
Winthrop, Governor John, Jr., 105
Woodman-Dowding, Rev. A. T., vicar of Southwold, 183
Woolsey, Rev. Benjamin, third pastor, 159, 161

worship and ministry, respect for, 89

Yale College, 37, 157, 158
Yennecock or Yennecott, 47, 56
Young, J. Addison, 63, 76
Young, Professor Stewart Woodford, 76
Young, Judge Thomas, 11
Young, Thomas Crane, 76
Youngs, Benjamin, 18, 143, 159, 168, 169; third recorder, 82; patentee, 128
Youngs, Benjamin, fourth recorder, 82
Youngs, Rev. Christopher, vicar of St. Margaret's, 13, 45, 47, 143
Youngs, Christopher (brother of first pastor), 47, 143, 144
Youngs, Christopher (son of Christopher), 99, 144, 168, 169, 170
Youngs, Christopher (son of pastor), 59, 94, 143, 168, 170
Youngs, David, 159
Youngs, Rev. David, third pastor of Setauket, 71
Youngs, Experience, 18
Youngs, Gideon (son of Joseph, mariner), 59, 144, 167, 170
Youngs, Rev. John, *Princeps*, first pastor, 14, 22, 43, 44, 47, 93, 131; death of, 139; tomb of, 13, 139; inventory, 140
Youngs, Captain, Colonel John (eldest son of pastor), 18, 22, 59, 95, 131, 155, 167; high sheriff, 19; deputy, 105, 108, 145; patentee, 128
Youngs, John, Jr. (son of Colonel John), 167, 170
Youngs, John, mariner (son of Joseph, mariner), 168, 169
Youngs, Joseph, mariner (brother of pastor), *Princeps*, 47, 59, 94, 99
Youngs, Joseph (son of pastor), 59, 95, 143
Youngs, Joseph, Jr. (son of Joseph, mariner), 59, 99, 132, 143, 167, 169
Youngs, Josiah (2 Joseph, 1 Joseph, mariner), 99
Youngs, Margaret (sister of pastor), 47
Youngs, Margaret (widow of Joseph, mariner), 47, 99, 131
Youngs, Martha (sister of pastor, wife of Thomas Moore), 47
Youngs, Mary (Warren), widow of pastor, 141, 143
Youngs, Mary (daughter of pastor), married Edward Petty, 143
Youngs, Samuel (son of Joseph, mariner), 59, 99, 143, 155, 167, 169
Youngs, Sarah (Wines), widow of Joseph (pastor's son), 168
Youngs, Selah, Jr., genealogist, 14, 47, 63
Youngs, Thomas (son of pastor), 59, 62, 143; pilot, 144
Youngs, Judge Thomas, 70, 162
Youngs Avenue, 95
Youngs family, 142
Youngs house, *illustration*, facing 94

John Conklin abt. 1650 Richd. Clark rec. 1663
Wm Wells
Thos. Cooper rec. 1654
Wid. Mary Cooper 1658
Ed. Ketcham
Wm. Wells rec. 1654
Arthur Smyth
Margaret Youngs 1659
Capt. Jas. Youngs
Margaret Youngs 1658
TRAVELER ST.
John Salmon 1679
Wm Salmon 1727
In 1773 these two lots called the Horse Mill Lot were sold by Benj. Bayley to Rev. John Storrs
RAIL ROAD AVE. (Cooper's Lane)
Benj & Abigail (Cooper) Bayley 1673
Wid. Mary Wells 1671
John & Mary (Wells) Young
Samuel Youngs
2. Jos. Youngs 1686
2. Jos. Youngs 1700
TOWN STREET
Pastor John Youngs
Benjamin Youngs 1678
BEACH
YANIC ST.
YOUNGS AVE.
Col. John Youngs
John Corey
Jas. Haynes 1654
John Haynes 1658
Col. John Youngs 1660
Wm. Salmon
2. Jas. Haynes 1657
Benj. Horton 1658
Chr. Young Sr. 1678
Benj. Youngs
Robt Hempsted
Peter Payne
Jere. Vail 1660
2. Peter Payne (Son of John)
Thos Moore
Nat. Moore 1691
John Terry 1698
2. Chr. Youngs 1704
Sam'l London
Isaac Arnold rec. 1676
Carteret Guillaume 1695
Chas. Glover
Mariner J. Young
Chas. Glover
Sam'l Glover
Chr. Youngs
TOWN CREEK

5614